

522

*Antiquitates Vulgares;*  
OR, THE  
ANTIQUITIES  
OF THE  
Common People.

GIVING  
An Account of several of their OPI-  
NIONS and CEREMONIES.  
WITH

Proper REFLECTIONS upon each of  
them; shewing which may be retain'd,  
and which ought to be laid aside.

By HENRY BOURNE, M. A.  
Curate of the Parochial Chapel of *All-  
Saints* in *Newcastle upon Tyne*.

NEWCASTLE,  
Printed by J. WHITE for the AUTHOR.  
MDCCXXV.



Antiquities  
OF THE  
ANTHROPOLOGICAL  
OF THE  
Common People.



An Account of the  
MUSEUM

proper to be retained upon each of  
them; the following may be retained  
and which ought to be retained.

By HENRY BOWNE, M.A.  
Curate of the Parochial Chapel of St.  
Saviour in Newcastle upon Tyne.

NEWCASTLE  
Printed by J. WHITE for the Author.  
MDCCLXXV.

TO THE  
Right Worshipful and Worshipful

*WILLIAM CARR, Esq; Mayor.*

*John Isaacson, Esq; Recorder.*

*Sir William Blackett, Bar.*

*William Ellison, Esq;*

*Mat. Featherstonhaugh, Esq;*

*Henry Reay, Esq;*

*Richard Ridley, Esq;*

*Edward Johnson, Esq;*

*Francis Rudston, Esq;*

*Nicholas Fenwick, Esq;*

*Francis Johnson, Esq;*

*Nathaniel Clayton, Esq;*

Aldermen.

To *James Muncaster, Esq; Sheriff*, and to the  
Rest of the Common-Council of the Town  
and County of *Newcastle upon Tyne*,

GENTLEMEN,



Know none so justly  
intitled to the Ef-  
fects and Produce  
of Study, as those  
who are the Promoters and  
Patrons

## iv DEDICATION.

Patrons of Learning. They undoubtedly of all Others, have the best of Claims to a Work of this Nature, whose Generosity and Benevolence have been conspicuous, in so promoting the Welfare of their Country, and the Good of Mankind.

AND such, *Gentlemen*, are you, the Incouragers of Learning, and the Rewarders of Merit; there are Numbers to witness the one, and your *Clergy* may witness the other.

FOR not to mention you  
in



## DEDICATION. V

in your private Capacities, as Promoters of Common Learning, as the Helpers and Supporters of *Schools of CHARITY*, one great Blessing of your Community : You in your publick Stations uphold a *nobler Literature*, and assist a *more generous Education* : You not only lay the Ground-works here, but you help to the Top of *Arts and Sciences*, in the greater Schools of Learning.

NOR is it less certain, that you have always been eminent, and that not only in

## vi DEDICATION.

your own Country, but in distant Parts, for the Support of an Orthodox and Learned Clergy: Your Fame for maintaining them, and your Regard to merit in choosing them, being every where spoken of.

JUSTLY therefore are you intitled to Performances of this Nature, but in a more especial Manner to this in particular; it being the Genuine Offspring of your Generosity. As I am sensible that you have bless'd me with the most inestimable

## DEDICATION. vii

estimable Favours, so I am bound in Duty, and by all the Tyes of Gratitude, to lay the *First-Fruits* of my Labours, at your Feet ; hoping that as you have been very instrumental in occasioning them, so you will receive them under your Care and Protection.

AND this I also hope for, not as they are a Work of Merit, or worthy of being dedicated to such Patrons : For I am justly sensible of the Meanness of their Desert, and  
their



## viii DEDICATION.

their Unworthiness of that Honour; but as they are an Indication of the sincerest Thankfulness and Gratitude of,

GENTLEMEN,

*Your most obliged*

*Most obedient*

*And most humble Servant*

HENRY BOURNE.

THE

I would not be thought a Reviewer of



a Regulation of those which are in Being among them, and themselves are

# PREFACE.



THE following Sheets are a few of that vast Number of Ceremonies and Opinions, which are held by the Common People; such, as they solely or generally observe. For tho' some of them have been of National and others perhaps of universal Observation, yet at present they would have little or no Being, if not observed among the Vulgar.

I would

## X The PREFACE.

I would not be thought a Reviver of old Rites and Ceremonies to the Burdening of the People, nor an Abolisher of innocent Customs, which are their Pleasures and Recreations: I aim at nothing, but a Regulation of those which are in Being amongst them, which they themselves are far from thinking burdensome, and abolishing such only as are sinful and wicked.

Some of the Customs they hold, have been originally good, tho' at present they retain little of their primitive Purity; the true Meaning and Design of them, being either lost, or very much in the Dark through Folly and Superstition. To wipe off therefore the Dust they have contracted, to clear them of Superstition, and make known their End and Design, may turn to some Account, and be of Advantage; whereas observing them in the present

sent



## The PREFACE. xi

*sent Way, is not only of no Advantage, but of very great Detriment.*

*Others they hold, are really sinful, notwithstanding in outward Appearance they seem very harmless, being a Scandal to Religion, and an encouraging of Wickedness. And therefore to aim at abolishing these, will I hope be no Crime, tho' they be the Diversions of the People.*

*As to the Opinions they hold, they are almost all superstitious, being generally either the Produce of Heathenism; or the Inventions of indolent Monks, who having nothing else to do, were the Forgers of many silly and wicked Opinions, to keep the World in Awe and Ignorance. And indeed the ignorant Part of the World, is still so aw'd, that they follow the idle Traditions of the one,*  
*more*

## xii The PREFACE.

*more than the Word of GOD; and have more Dependance upon the lucky Omens of the other than his Providence, more Dread of their unlucky ones, than his Wrath and Punishment.*

*The regulating therefore of these Opinions and Customs, is what I propos'd by the following Compositions, whatever has been suggested to the contrary: And as to the Menaces of some, and the Censures of others, I neither fear nor regard them. I shall be always ready to own any Mistake, and in what I justly may, to vindicate my self.*



THE



# THE CONTENTS.

**CHAP. I.**  
**O** *F the Soul-Bell; its Antiquity; the Reason of its Institution; the Benefits and Advantage of it; an Exhortation to the Use of it according to its first Institution.* Page 1

**CHAP. II.**  
*Of Watching with the Dead.* 15

**CHAP. III.**  
*Of following the Corps to the Grave; what it is an Emblem of: Of carrying Greens in our Hand;*



## xiv The CONTENTS.

*Hand; what it may signifie; what Use it may be of: Of Psalmody, its Antiquity, the Advantage of it.*

17

### CHAP. IV.

*Of Garlands in Country Churches: Of strawing Flowers on the Grave; the Antiquity of these Customs, the Innocency of them.*

25

### CHAP. V.

*Of Bowing towards the Altar at the first coming into the Church; a Custom generally observ'd by ignorant People; its Meaning; and Antiquity.*

29

### CHAP. VI.

*Of the Time of Cock-crow: Whether evil Spirits wander about in the Time of Night; and whether they fly away at the Time of Cock-crow: Reflections upon this encouraging us to have Faith and Trust in GOD.*

27

### CHAP. VII.

*Of Church-Yards; why the Vulgar are generally afraid of passing through them at Night: The Ori-*

# The CONTENTS. XV

*Original of this Fear; that there is nothing in them now, more than in other Places to be afraid of.* 59

## CHAP. VIII.

*Of visiting Wells and Fountains: The Original of this Custom: The naming of them of great Antiquity: The worship paid them by the Papists, was gross Idolatry.* 65

## CHAP. IX.

*Of Omens: Their Original: The Observation of them sinful.* 70

## CHAP. X.

*Of the Country Conversation in a Winter's Evening: Their Opinions of Spirits and Apparitions: Of the Devil's appearing with a Cloven Foot: Of Faies and Hobgoblins: Of the walking Places of Spirits; And of haunted Houses.* 76

## CHAP. XI.

*The Form of Exorcising an haunted House.* 81

## CHAP.

## **xvi The CONTENTS.**

**C H A P. XII.**  
*Of Saturday Afternoon; how observed of old,  
by the Ancient Christians, the Church of Scot-  
land, and the old Church of England: What  
end we should observe it for: An Exhortation  
to the Observation of it.* 115

**C H A P. XIII.**  
*Of the Yule-Clog and Christmas-Candle; what  
they may signifie; their Antiquity; the like  
Customs in other Places.* 126

**C H A P. XIV.**  
*Of adorning the Windows at Christmas with  
Laurel: What the Laurel is an Emblem of:  
An Objection against this Custom taken of.* 136

**C H A P. XV.**  
*Of the Christmas-Carol; an ancient Custom: The  
common Observation of it, very unbecoming.* 139

**C H A P. XVI.**  
*Of New-Year's Days Ceremonies: The New-  
Year's Gift an harmless Custom: Wishing  
good*



## The CONTENTS. xvii

*good New-Year, no way sinful: Mumming a Custom, which ought to be laid aside.* 142

### CHAP. XVII.

*Of the Twelfth-Day; how observed: The Wickedness of observing the Twelve Days after the common Manner.* 151

### CHAP. XVIII.

*Of St. Paul's-Day: The Observation of the Weather, a Custom of the Heathens, and handed down by the Monks: The Apostle St. Paul, himself is against such Observations: The Opinion of St. Austin upon them.* 159

### CHAP. XIX.

*Of Candlemas-Day; why it is so called: The Blasphemy of the Church of Rome in consecrating Wax-Candles.* 170

### CHAP. XX.

*Of Valentine-Day; its Ceremonies: What the Council of Trullus thought of such Customs; that they had better be omitted.* 174

## xviii The CONTENTS,

### C H A P. XXI.

*Of Shrove-tide; what it signifies: The Custom of the Papists at this Season: That our present Customs are very unbecoming.* 178

### C H A P. XXII.

*Of Palm-Sunday; why so called: How observed in the Popish Times: What it is truly to carry Palms in our Hands on that Day.* 183

### C H A P. XXIII.

*Of rising early on Easter-Day: What is meant by the Sun-dancing that Morn: The Antiquity of rising early on this Day: The End and Design of it: The great Advantages of it.* 188

### C H A P. XXIV.

*Of Easter Holy-days; a Time of Relaxation from Labour: How observed in the dark Ages of Popery: That our Customs at this Time, are sprung from theirs.* 196

C H A P.

# The CONTENTS. xix

## CHAP. XXV.

*Of May-Day; the Custom of going to the Woods the Night before: This the Practice of other Nations: The Original of it: The Unlawfulness.* 200

## CHAP. XXVI.

*Of Parochial Perambulations; their Antiquity; the Benefit and Advantage of them.* 203

## CHAP. XXVII.

*Of Midsummer-Eve: Of kindling Fires, their Original: That this Custom formerly was Superstitious; but now may be used with Innocence.* 210

## CHAP. XXVIII.

*Of the Feast of Sheep-sheering, an ancient Custom.* 216

## CHAP. XXIX.

*Of Michaelmas: Guardian Angels the Discourse of the Country People at this Time: That*



## XX The CONTENTS.

*That it seems rather true, that we are protected by a Number of Angels, than by one particular Genius.* 219

### CHAP. XXX.

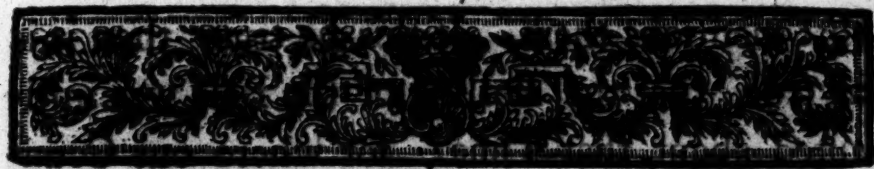
*Of the Country Wake : How observed formerly : A Custom of the Heathens, and regulated by Gregory the Great.* 225

### CHAP. XXXI.

*Of the Harvest-Supper : A Custom of the Heathens, taken from the Jewish Feast of Tabernacles.* 229



THE

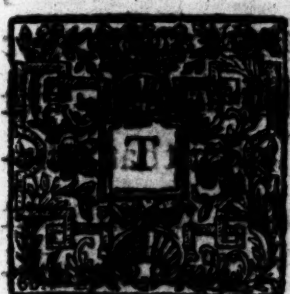


THE  
ANTIQUITIES  
OF THE  
Common People.

\*\*\*\*\*

CHAP. I.

*Of the Soul-Bell, its Antiquity, the Reason  
of its Institution, the Benefit and Ad-  
vantage of it, an Exhortation to the Use  
of it according to its first Institution.*



THE Ceremony of Tolling the  
Bell at the Time of Death,  
seems to be as ancient as the  
having of Bells themselves; we  
are told, \* it was about the  
seventh Century when Bells were first in the  
Church, and that venerable Bede is the first

\* Bingham's Orig. Eccl. Lib. 3.

that mentions them. If this be true, then it is as true, that the Tolling of the Bell was instituted about that Time; for where our Country-man mentions the Word *Campana*, or Bell, there it also is, that we find a Bell made use of for the Dead: \* For at the Death of the Abbess *St. Hilda*, he tells us that one of the Sisters of a distant Monastery, as she was sleeping, thought she heard the well known Sound of that Bell, which called them to Prayers, when any of them had departed this Life. But be that as it will, it is evident, that the Bell was tolled upon this Occasion about *Bede's* Time, and consequently that the Ceremony is as ancient, as his Days.

THE Reason why this Custom was instituted, was not, as some seem to imagine, for no other End than to acquaint the Neighbourhood, that such a Person was dead; but chiefly, that whoever heard the Noise of the Bell, should put up their Prayers for the Soul: Thus the Fa-

---

\* Hæc, tunc in dormitorio sororum paulans, exaudivit subito in ære notum campanæ sonum, quod ad orationes excitari vel convocari solebant, cum quis eorum de seculo fuisset evocatus. *Bed. Eccl. Hist. Lib. 4. Cap. 23.*



## *the Common People.* 3

ther above-mentioned tells us again, † That she who presided in this Monastery, had no sooner heard this, than she raised all the Sisters, and called them into the Church, where she exhorted them to pray fervently, and sing a *Requiem* for the Soul of their Mother. *Cassalion* also upon this Place of *Bede*, says, That \* the same Custom is still observed in England, that as soon as any hath departed this Life, the Bell belonging to the Parish he liv'd in, was immediately tolled, and for some Time.——And tho' (says he) the English now deny, that Prayers are of any Service to the Dead; yet I could meet with no other Account of this Ceremony, than that it was a Custom of the old Church of England.

---

† Quod cum illa audisset, suscitavit cunctas sorores & in ecclesiam convocatas, orationibus & psalmis pro anima matris operam dare monuit. *ibid.*

\* Et talis ritus etiam de præsentī servatur in *Anglia*, ut cum quis decessit, statim campana propriæ illius Parochiæ speciali quodam modo sonat per aliquod temporis spatium.——Quamvis *Angli* negent modo orationes & suffragia defunctis proficua; non aliam tamen in hoc ab illis rationem potui percipere, quam quod talis sonus sit ritus antiquæ ecclesiæ *Anglicanæ*, *Cassali* de vet Sac. Christ. Rit. P. 241.

AND for this Reason it is, that this Custom was first observed, and should be still retain'd among us, *viz.* That the Prayers of the Faithful may be assisting to the Soul; and certainly it might be more profitably retain'd, were it so order'd, that the Bell should be toll'd before the Person's Departure, as was undoubtedly designed when this Ceremony was continued, that good Men might give him their Prayers. Was this always so observed, there might be some *Moses* amongst the Number of the Faithful, whose Prayers could prevail upon God, to beat back the *Amalekites of Darkness*; some whose Faith might remove a *Mountain of Sins*, and some whose Tears procure a Multitude of Mercies. O the Comfort of the *Forgiveness of Sins*! Of being guided safely through the *Shadow of Death*! Of arriving securely at the Heavenly Country! What is it that Prayer can't obtain?

BUT tho' the Wickedness and Impenitency of the dying Person be such, as that the Prayers of the Faithful will not be sufficient to avert the Wrath and Punishment of a justly incensed  
GOD;

## The Common People.

5

GOD; yet as this can be only known to GOD, it will not discharge Men from recommending him to the Divine Mercy, in the most passionate and affectionate Manner. They thereby express the most laudable Zeal, the most disinterested Charity; and whilst they are so sollicitous for the Happiness and Welfare of other Mens Souls; they cannot but be thereby influenced to have the greatest Concern for their own, and be both encouraged and directed to proceed with an holy Emulation *from Strength to Strength*, and endeavour as the \* Apostle advises, *to go on to Perfection*.

BUT, alas! we are fallen into Times of such Irreligion and Prejudice, such Contempt of Antiquity, and such too great Reformation, that what with Indolence on one Hand, and Ignorance on the other; what with no Zeal on this Side, and too † false a one on that; we either neglect the most decent Ceremonies of Religion,

---

\* Heb. vi. 1.

† Among the many Objections of the Brownists, it is laid to the Charge of the Church of England, That tho' we deny the Doctrine of Purgatory, and teach the contrary; yet how well our Practice suits with it, may be considered in our Ringing of hallowed Bells for the Soul. Bish. Hall. cont. Brown.



or we think it is Religion to have no Ceremonies at all. No Wonder then, that, *in the Midst of such a crooked and perverse Generation*, when the most of Men are negligent of themselves, they are also negligent of others: No Wonder, that when there is such a general Contempt of Religion, and Men are careless of their own Souls, they are not careful for the Souls of their Friends.

BUT it is called \* Popish and Superstitious ;

---

\* *In a Vestry-Book belonging to the Chappel of All-Saints in Newcastle upon Tyne, it is observable, That the Tolling of the Bell is not mention'd in the Parish Accounts, from the Year 1643, till 1655, when we find it order'd to be tolled again. At a Vestry holden January 21st 1655. Whereas for some Years past, the collecting of the Duty for Bell and Tolling, hath been forborn and laid aside, which hath much lessen'd the Revenue of the Church, by which, and such like Means, it is brought into Dilapidations; and having now taken the same into serious Consideration, and fully debated the Objections made by some against the same, and having had the Judgment of our Ministers concerning any Superstition that might be in it; which being made clear, it is this Day order'd, That from henceforth, the Church-Officer appointed thereunto, do collect the same, and bring the Money unto the Church-Wardens, and that those who desire to have the Use of the Bells, may freely have them as formerly, paying the accustom'd Fees. It is certain they laid it aside, because they thought it superstitious, and it is probable, if they had not wanted Money, they had not seen the contrary.*

for

## *the Common People.*      7

for what true Reason, I know not. Did we indeed imagine with the Papists, that there is any † Virtue or extraordinary Power in a Bell, that it is \* hallowed by Baptism, and drives away the Spirits of Darkness, then it might justly be called Superstition, and therefore justly abolished. But when we retain the Custom, only to procure the Prayers of the Faithful for a departing Soul, it would surely be of Advantage to observe it, if the *Prayers of a righteous Man* avail any Thing at all; which, if we may believe an inspir'd Apostle, are of very great Efficacy and Validity.

ART thou then attending a Friend in his last Moments? Art thou careful for his Soul, and solicitous for his Salvation? Dost thou wish him safe *through the Valley of Death to the everlasting Hills*? Wouldst thou have the good An-

---

† We call them *Soul-Bells*, for that they signify the Departure of the Soul, not for that they help the Passage of the Soul. *Bish. Hall cont. Brown. P. 568.*

\* Item ut Dæmones tinnitu campanarum, Christianos ad preces concitantium, terreantur. Formula vero baptizandi seu benedicendi campanas antiqua est. *Durant. Lib. C. 22. S. 6.*

gels protect him, and be his *Shield against the Powers of Darkness*? In short, wouldst thou have him crown'd with the Joys of *Paradise*? Be assured then, that the Prayers of good Men will very much contribute to the gaining of these Things. But how shall they then pray for him, if they know not of his Departure? And how can they know that, without the Tolling of the Bell? Do thou therefore put in Practice this decent and profitable Custom, not as our Age generally does, after the Death of thy Friend, but before it, before he leave the World, when the Prayers of good Men can assist him, and facilitate his Journey into the other Life.

OR art thou *working in the Field, or grinding at the Mill*? Remember then, when thou hearest the Sound of the Bell for one departing, that thou put up thy Prayers for him. Be thy Business what it will, it will always permit thee to say at least, *LORD, now lettest thou thy Servant depart in Peace*: Or to use the Words of *St. Oswald*, when he and his Soldiers were ready to be slain, *LORD, have Mercy*



## *the Common People.*

9

*Mercy on the Soul of thy † Servant.* It will not be long, till thou thy self shalt have Occasion for such Prayers, till thou come to die, and enter on thy Journey to the other State: If then thou hast been merciful, thou shalt obtain Mercy; if by thy Prayers thou hast assisted the Souls of thy Brethren, thou shalt either be remembered in the Prayers of good Men, or surely these thy Prayers for others will be of Service to thy self also, at that dreadful Hour.

BUT now it may be objected, That as the Bell is seldom tolled till after the Person's Departure, it is to no Purpose to pray for the Soul; nay to pray for it, would be praying for the Dead: And since that is repugnant to the Do-

---

† *Oravit ad dominum pro animabus exercitus sui.* Unde dicunt in proverbio, Deus miserere animabus, dixit *Oswardus* cadens in terram, *Bed. Eccl. L. 3. C. 12.* It is used (says *Bede*) even to a Proverb, That he died praying; for when the Enemy had surrounded him, and he saw himself about to be slain, he prayed unto the LORD for the Souls of his Army. Hence it is that the Proverb comes, LORD, have Mercy upon the Soul, as *St. Osward* said when he fell to the Earth. Which Proverb, in all Probability, hath been the Original of this present National Saying,

When the Bell begins to toll,  
LORD, have Mercy on the Soul.

Strine

drine of our Church, our Prayers at that Time had much better be omitted.

INDEED it is too true, this Custom is not so common as it should be; but however, it is so much observed, as will be able to vindicate the putting up of constant Prayers. I know several Religious Families in this Place, and I hope it is so in other Places too, who always observe it, whenever the melancholly Season offers; and therefore it will at least sometimes happen, when we put up our Prayers constantly at the Tolling of the Bell, that we shall pray for a Soul departing. And tho' it be granted, that it will oftner happen otherwise, as the regular Custom is so little followed; yet that can be no harmful praying for the Dead. We believe that the Soul is but departing, and it is charitably done to offer up our Prayers: And therefore when it proves otherwise, *our \* Prayer shall turn into our own Bosom*; and like as that Peace, which the Disciples wished to an unworthy House, returned to the Disciples a-

---

\* Psal. xxxiv. 14.

## *the Common People.*

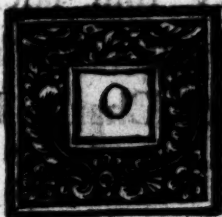
II

gain; so, tho' our Prayers at that Time may be of no Service to the Soul, yet they will be of no Diservice to us. They will return to us again, but it will be no Fault to have misplaced them.



### **PRAYERS upon this OCCASION** **from Bishop TAYLOR.**

I.

 **HOLY** and most Gracious JESU, we humbly recommend  
“ the Soul of thy Servant into  
“ thy Hands, thy most merciful Hands: Let thy blessed Angels stand in  
“ Ministry about thy Servant, and defend him  
“ from the Violence and Malice of all his ghostly Enemies: And drive far from him all the  
“ Spirits of Darknes. *Amen.*

II.

“ **L**ORD, receive the Soul of this thy Servant: Enter not into Judgment with him:



"him: Spare him whom thou hast redeemed  
 "with thy most precious Blood: And deliver  
 "him, for whose Sake thou didst suffer Death,  
 "from all Evil and Mischief, from the Crafts  
 "and Assaults of the Devil, from the Fear of  
 "Death, and from everlasting Death. *Amen.*

## III.

**L**ORD, impute not unto him the Follies  
 "of his Youth; nor any of the Errors,  
 "and Miscarriages of his Life: But strengthen  
 "him in his Agony, and carry him safely  
 "through his last Distress. Let not his Faith  
 "waver, nor his Hope fail, nor his Charity be  
 "disordered: Let him die in Peace, and rest in  
 "Hope, and rise in Glory. *Amen.*

## IV.

**L**ORD, we know and believe assuredly,  
 "that whatsoever is under thy Custody,  
 "cannot be taken out of thy Hands, nor  
 "by all the Violences of Hell robbed of thy  
 "Protection: Preserve the Work of thy Hands,  
 "rescue him from all Evil, and let his Portion  
 be

## *the Common People.* 113

“ be with the Patriarchs and Prophets, with  
“ the Apostles and Martyrs, and all thy holy  
“ Saints, in the Arms of **CHRIST**, in the Bo-  
“ som of Felicity, and in the Kingdom of **GOD**  
“ for ever. *Amen.*

V.  
“ **O SAVIOUR** of the World, who by thy  
“ Cross, and precious Blood hast re-  
“ deemed us, save, and help this thy departing  
“ Servant, we beseech thee, **O LORD.** *Amen.*

### VI.

“ **O Almighty LORD**, who art a most strong  
“ Tower to all them that put their  
“ Trust in thee; to whom all Things in Hea-  
“ ven, in Earth, and under the Earth, do bow  
“ and obey; be now and evermore his Defence;  
“ and make him to know and feel, by a pow-  
“ erful Sense of thy Goodness, that there is no  
“ other Name under Heaven given to Man, in  
“ whom and through whom we may receive  
“ Health and Salvation, but only the Name of  
“ our **LORD JESUS CHRIST.** *Amen.*

114

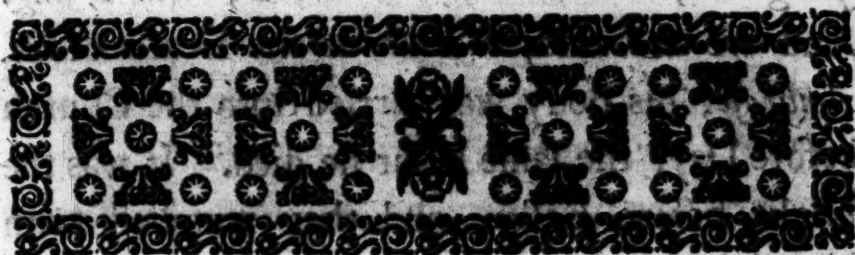
VII.

## VII.

**O** LORD, unto thy gracious Mercy and  
 " Protection we commit him. O GOD  
 " the Father bless him and keep him. O GOD  
 " the Son make thy Face to shine upon him,  
 " and be gracious unto him. O GOD the Ho-  
 " ly Ghost, lift up thy Countenance upon him,  
 " and give him thy Peace, both now and ever-  
 " more. *Amen.*







C H A P. II.

Of Watching with the Dead.



**W**ATCHING with the Corps was an ancient Custom of the Church, and every where practised. They were wont to sit by it, from the Time of its Death till its Exportation to the Grave, either in the House it died in, or in the Church it self. Agreeable to this, we read in *St. Austin*, That as they watched his Mother *Monica*, \* *Euodius* took the *Psalter*, and began to sing a *Psalme*, which the whole Family answered with that of the *Psalmist David*, *I will sing of Mercy and*

---

\* *Psalterium arripuit Euodius, & cantare cæpit psalmum, cui respondebamus omnes domus: Miserecordiam & iudicium cantabo tibi Domine. Aug. Lib. 9. Confes. C. 12.*

## 16 *The Antiquities of*

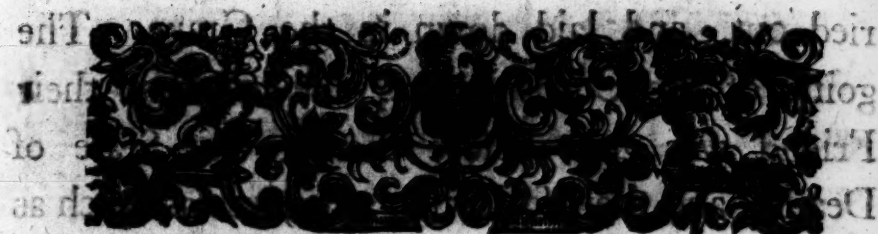
*Judgment, unto thee, O LORD, will I sing. And we are told, \* That at the Death of St. Ambrose, his Body was carried into the Church before Day, the same Hour he died. It was the Night before Easter, and they watched with him there.*

How unlike to this ancient Custom of Watching is the modern one, of locking up the Corps in a Room, and leaving it there alone? How unlike to this decent Manner of Watching, is that Watching of the Vulgar, which is a Scene of Sport and Drinking and Lewdness? Watching at that Time with a dear Friend, is the last Kindness and Respect we can shew him; and how unfriendly is it, to change it into Negligence and too great Resignation? How unchristian, instead of a becoming Sorrow and decent Gravity, to put on an unbecoming Joy and undecent Pastime.

---

*\* Ad ecclesiam antelucana hora qua defunctus est, corpus ipsius portatum est: ibique eadem fuit nocte, quam vigilavimus in pascha. Greg. Turon. de Gloria, Confes. C. 104.*

CHAP.



CHAP. III.

Of following the Corps to the Grave,  
what it is an Emblem of: Of carry-  
ing Greens in our Hand, what it signi-  
fies, what Use it may be of: Of  
Psalmody, its Antiquity, the Advan-  
tage and Use of it.



It hath been observed among all Nations, both in the Heathen and the Christian World, as a becoming and profitable Ceremony, to follow the Corps to the Grave. The Heathens observed it, \* because it presented to them, what would shortly follow, how they themselves should be so car-

\* Præcedenti pompa funebri, vivi sequuntur, tanquam haudmulto post morituri. *Al. ab. Alex. Lib. 3. P. 67. Et Pol. Vir. Lib. 6. C. 10. P. 405.*



## 18 *The Antiquities of*

ried out, and laid down in the Grave. The going of the Corps before, shewed that their Friend was gone before them to the State of Death; and their following after, was as much as to say, that they must also in a short Time follow him thither. For this Reason the Christian also observes the Custom, and may, if he pleases, as he follows the Body to the Grave, entertain himself with a pious Meditation upon it, in such like Thoughts as these of the Psalmist.

*\* Thou art GOD from Everlasting, and World without End; Thou turnest Man to Destruction; again, Thou sayest, Come again ye Children of Men. For a thousand Years in thy Sight are but as Yesterday, seeing that is past as a Watch in the Night. As soon as thou scatterest them, they are even as a Sleep, and fade away suddenly like the Grass. In the Morning it is green and groweth up, but in the Evening it is cut down, dried up and withered. Do thou therefore, O LORD, † let me know my End, and the Number of my Days, that I may be certified how long I have to live. Behold thou hast made my Days, as it*

---

*\* Psal. xc. — † Psal. xxxix.*

## *the Common People.* 19

were a Span long, and mine Age is nothing in respect of Thee, and verily every Man living is altogether Vanity. And now, LORD, what is my Hope? Truly my Hope is even in Thee. Deliver me from all mine Offences, and O spare me a little that I may recover my Strength, before I go hence and be no more seen. Such Thoughts as these of our Friend's, and of our own Mortality, would excite us to prepare for our own Change.

AND as this Form of Proceſſion is an Emblem of our dying shortly after our Friend, so the carrying of Ivy, or Laurel, or Rosemary, or some of those Ever-Greens, is an Emblem of the Soul's Immortality. It is as much as to say, That tho' the Body be dead, yet the Soul is Ever-Green and always in Life: It is not like the Body, and those other Greens which die and revive again at their proper Seasons, no *Autumn* nor *Winter* can make a Change in it, but it is unalterably the same, perpetually in Life, and never dying.

THE Romans, and other Heathens upon this Occasion, made Use of Cypress, which being

once cut, will never flourish nor grow any more, as an Emblem of their dying for ever, and being no more in Life. But instead of that, the ancient Christians used the Things before mentioned; they \* laid them under the Corps in the Grave, to signifie, that they who die in CHRIST, do not cease to live. For tho', as to the Body they die to the World; yet, as to their Souls, they live to GOD.

AND as the carrying of these Ever-Greens is an Emblem of the Soule's Immortality, so it is also of the Resurrection of the Body: For as these Herbs are not entirely pluck'd up, but only cut down, and will, at the returning Season, revive and spring up again; so the Body, like them, is but cut down for a while, and will rise and shoot up again at the Resurrection. For, as the Prophet *Isaiah* says, † *Our Bones shall flourish like an Herb.*

---

\* *Hædera quoque vel laurus & hujusmodi, quæ semper servant virorem, in sarcophago corpori subternuntur, ad significandum quod qui moriuntur in Christo, vivere nec desinunt. Nam licet mundo moriantur secundum corpus, tamen secundum animam vivunt & reviviscunt Deo.* *Durand. Rit. Lib. 7. C. 35. de Offic. Mort.*

† *Isa. lxiii. 14.*



It was customary <sup>\*</sup> Among the ancient Jews, as they returned from the Grave, to pluck up the Grass two or three Times, and then throw it behind them, saying these Words of the Psalmist, *They shall flourish out of the City like Grass upon the Earth*; Which they did, to shew, that the Body, tho' dead, should spring up again as the Grass. Thus by these two ancient Ceremonies, we have placed before our Eyes, our Mortality and Immortality; the one speaks the Death of the Body, the other the Life of the Soul, nay, and the Life of the Body too; for like that Herb we carry, it is not quite pluck'd up, but shall one Day be alive again. When it hath laid in the Earth the *Winter* Season, the Continuance of this World, and the Warmth and Influence of the *Spring* is come, the joyful Spring of the Resurrection, it shall be enliven'd, and shoot up, and eternally flourish. <sup>\*</sup> For this Corruptible must put on Incorruption, and this Mortal must put on Immortality. O Death, where is thy Sting! O Grave, where is thy Victory! Thanks be to GOD, who giveth us the Victory through our LORD JESUS CHRIST.

<sup>\*</sup> Greg. C. 26. — <sup>†</sup> Cor. i. 15.

THERE is another Custom used in some Places, at the Procession of Funerals, which pays a due Honour to the Dead, and gives Comfort and Consolation to the Living, and that is, the carrying out the Dead with Psalmody. This was an ancient Custom of the Church. For in some of the earliest Ages, they carried out their Dead to the Grave with singing of Psalms and Hymns. Thus *Socrates* tells us, That when the Body of *Babylas* the Martyr was removed by the Order of *Julian* the Apostate, the Christians \* with their Women and Children, rejoiced and sung Psalms all the Way, as they bore the Corps from *Dauphne* to *Antioch*: Thus was † *Paula* buried at *Becklehem*; thus did *St. Anthony* bury *Paul* the Hermit; and thus were the Generality of Men buried after the three first Centuries, when Persecution ceased. In Imitation of this, it is still customary in several Parts of this Nation, to carry out the Dead with singing of Psalms and Hymns of Triumph, to shew that they have ended their spiritual Warfare, that they have finished their Course with

\* *Hoi kata, &c. Sec. Lib. 3. C. 17.* — † *Epitaphium Pauli. Hierom. Ep. 27.* — † *Ibid. in Vita Pauli.*

Joy, and are become Conquerors; which surely is a Matter of no little Consolation for the loosing of our Friend. And how becoming is it to pay such Honour to the Body! How is it imitating the blessed Angels, who rejoyced at Meeting of the Soul, and carrying it to Heaven. For as they rejoyce at her *Conversion on Earth*, so most certainly they rejoyce at her going to Heaven. And as they rejoyce at the carrying of the Soul thither, so we, in Imitation of them, at the carrying out the Body to the Grave. They rejoyce that the Soul hath got out of a World of Sin, we that the Body out of a World of Trouble; they that the Soul can sin no more, we that the Body can no more suffer; they that the Soul enjoys Glory and Happiness, we that the Body rests from its Labours.

WHEN therefore we attend the Corps of a Neighbour or Relation, and this decent Ceremony is perform'd, let it also have a Share of our Thoughts, and excite in us Joy and Comfort, and Thanksgiving and Praise. And when these Customs are so observed, they will be of great Advantage to us, making us still fitter  
for



for the Heavenly Life. And surely a Thing of this Good and Profit, is much to be preferr'd to what hath in it nothing but Undecency and Irreverence; such is our laughing and jesting, and telling of News, when we accompany a Neighbour to the Grave. There is indeed a Mean to be observed, as in all other Things, so in this; we must neither be too sad, nor too merry; we must not be so merry as to throw off all the Signs of Affection and Love, all the Tokens of Esteem and Humanity; nor must we *\* sorrow even as others, which have no Hope. But we must † be so merry as to be able to sing Psalms, and so afflicted as to be excited to pray.*

---

*\* 1 Theff. i. 4, 13. — † Jam. v. 15.*





C H A P. IV.

*Of Garlands in Country Churches: Of  
strawing Flowers on the Grave; the  
Antiquity of these Customs, the Inno-  
cency of them.*



**I**N some Country Churches 'tis cu-  
stomary, to hang a *Garland of  
Flowers* over the Seats of *deceased  
Virgins*, as a Token of Esteem  
and Love, and an Emblem of their Reward in  
the Heavenly Church.

**T**HIS Custom perhaps may be look'd upon,  
as sprung from that ancient Custom of the Hea-  
thens, of *crowning their Corps with Garlands*  
in Token of Victory. But Mr. Bingham tells  
us, That we find not this Custom used by the  
*Ancients* in their *Funeral-Rites*. For as he ob-  
serves,

serves, the Heathen in *Minutius*, makes it one Topick of Accusation against them, \* That they did not crown their Sepulchres.

BUT if they did not crown them after the Manner of the Heathens, they had a Custom of using Crowns of Flowers, if we may believe *Cassalion*, who tells us, † It was a Custom of the ancient Christians to place Crowns of Flowers, at the Heads of deceased Virgins; for which he quotes *Damascen*, *Gregory Nyssen*, *St. Jerom* and *St. Austin*. And this hath probably been the Original of this Custom among the Vulgar.

THAT other Custom of *strawing Flowers* upon the *Graves* of their departed Friends, is also derived from a Custom of the ancient Church. For it was usual in those Times for the common Sort of People, to straw the Graves of their Friends, with various Flowers. Of this there are two notable Instances taken Notice of by *Cassalion*, and several other Ritualists.

---

\* *Min. P. 34.* Coronas etiam sepulchris denegatis, *Bing. Vol. 10. P. 68.*

† Fuit quoque mos ad capita virginum apponendi florum coronas, &c. *Cass. de Vet. Sacr. Christ. P. 334.*



## the Common People. 27

The one is that of St. Ambrose, in his *Funeral Oration on the Death of Valentinian*, \* I will not sprinkle his Grave with Flowers, but pour on his Spirit the Odour of CHRIST. Let others scatter Baskets of Flowers: CHRIST is our Lilly, and with this will I consecrate his Relicks.

THE other is that of St. Jerom, in his Epistle to Pammachius upon the Death of his Wife. † Whilst other Husbands strawed Violets, and Roses, and Lillies, and purple Flowers, upon the Graves of their Wives, and comforted themselves with such like Offices, Pammachius bedew'd her Ashes and venerable Bones, with the Balsom of Alms.

Now these Instances, tho' they justly commend these other Actions, and wisely prefer them to the Ceremonies of adorning Graves with

---

\* Nec ego floribus tumulum ejus aspergam, sed spiritum ejus Christi odore perfundam: spargant alii plenis lilia calathis: Nobis liliū est Christus: Hoc reliquias ejus sacramento. *Ambros. Orat. Funebri. de obitu Valentin.*

† Cæteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos, & dolorem pectoris his officiis consolantur; Pammachius noster sanctam favillam ossaque veneranda eleemosynæ balsamis rigat. *Hieron. Epist. ad Pammachium de obitu Uxor.*

Flowers:

Flowers : Yet they no Way decry these ancient Customs. These lower Marks of Esteem and Honour, which the *Vulgar* paid to the Remains of their Friends, were in themselves harmless and innocent, and had no Censure; and as they were so, so should the present Customs be without any, being full as harmless and innocent as the other.





CHAP. V.

*Of Bowing towards the Altar at the first coming into the Church; a Custom generally observed by ignorant People; its Meaning and Antiquity.*

**W**E may observe the Generality of old People among the Commonalty, as they enter into the Church, to turn their Faces towards the *Altar*, and bow or kneel that Way. This, no Doubt, is the Remains of that ancient Custom of the Church, of worshipping toward the East. For in the ancient Church they worshipped that Way upon several Accounts. *First*, That by so worshipping, they might lift up their Minds to GOD, who is called the Light and the Creator of Light.



**Light.** And therefore *St. Austin* says, \* When we pray standing, we turn our Faces to the East, from whence the Day springs, that we might be reminded of turning to a more excellent Nature, namely, **THE LORD.** *Secondly,* That forasmuch as Man was driven out of *Paradise*, which is towards the East, he ought to look that Way, which is an Emblem of his Desire to return thither. *St. Damascen* therefore tells us, That † because the Scripture says, That **GOD** planted *Paradise* in *Eden* towards the East, where he placed the Man which he had formed, whom he punish'd with Banishment upon his Transgression, and made him dwell over against *Paradise*, in the Western Part; we therefore pray, (*says he*) being in Quest of our ancient Country; and as it were panting after it, do worship **GOD** that Way. *Thirdly,* It was used when any were baptized. They first turn'd their Faces to the West, and so renounc'd the Devil; and then to the East, and made their Covenant with **CHRIST.** *Last-*

---

\* Cum ad orationem stamus, ad orientem convertimur, unde cælum surgit, &c. Ut admoneatur animus ad naturam excellentiorem se convertere, id est, ad Dominum. *Aug. de Serm. Domini. in Mont. Lib. 2. Cap. 5.*

† *St. Damasc. Lib. 4. C. 13. Orthod. Fid.*

ly, They prayed that Way, believing that our SAVIOUR would come to Judgment from that Quarter of the Heavens. *For as the Lightning cometh out of the East, and shineth unto the West, so shall the Coming of the Son of Man be; and he is to come in like Manner as he ascended.* And that he ascended up Eastward from Mount Olivet, St. \* Damascen assures us. For (says he) when he ascended into Heaven, he was taken up Eastward, and his Disciples worshipped him that Way. And therefore chiefly it was, that in the ancient Church they prayed with their Faces to the East; and that many of our own Church at this Day, turn their Faces to that Quarter of the World, at the Repetition of the Creed.

WHAT may more confirm this, and speak it to have been the universal Opinion of the Church, is the ancient Custom of burying the Corps, with the Feet to the East, and the Head to the West; which Custom is continued to this Day in the whole Church of England: This was observed for the same Reason, That, at the Coming of CHRIST to Judgment from

---

\* Damasc. Lib. 4. C. 13. *Orthod. Fid.*

the oriental Part of Heaven, our Bodies might be found in a praying Posture, with their Faces towards the East.

OUR learned Countryman *Gregory* tells us, "That the holy Men of *Jerusalem* hold a Tradition generally received from their Ancients, "that our SAVIOUR himself was buried, "with his Face and Feet towards the East. "It is affirmed by the Geographers of the holy Land. And *Bede* says, \* That as the Holy Women enter'd at the Eastern Part into the Round-House, which is hewn out in the Rock, they saw the Angel sitting at the South Part of the Place, where the Body of JESUS had lain, that is, at his Right Hand; for undoubtedly his Body having its Face upwards and its Head to the West, must have its Right Hand to the South. *Cassalion* says,

\* Introeuntes ab oriente in domum illam rotundam quæ in petra excisa est, viderunt angelum sedentem ad meridianam partem loci illius, ubi positum fuerat corpus Iesu; hoc enim erat in dextris, quod nimirum, corpus, quod supinum jacens caput habebat ad occasum, dexteram necesse est habere ad austrum. *Bed. in Dic. Sanct. Pasche, Tom. 7.*

\* The



\* The Faithful of old were so observing of this Ceremony of looking towards the East, that they not only strictly observed it in their Prayers when living; but even when they were dead, their Bodies were placed with their Faces upwards in the Sepulchre, looking towards the East.

THE learned Dr. Comber in his Discourse of the solemn Interment, hath these Words upon this Subject, "We may note the Positure and Position of the Corps, which among the Christians hath always been to turn the Feet to the East, with the Head to the West; that so they may be ready to meet the LORD, whom the Ancients did believe should appear in the oriental Part of Heaven. *Durand. Rat. Lib. 7. Cap. 33.* Or as our ingenious Mr. Gregory believes, That they might be in the Positure of Prayer, with their Faces to the East, as soon as they were raised. There are some

---

\* Adeo tenaces fuere prisca illi fideles in hoc ritu respiciendi in orientem, ut non solum ipsi viventes, hoc in eorum precibus exacte servarent, verum etiam mortui eorum corpora supina in sepulchris facie orientem respicerent. *Cass. de Vet. Rit. Christ. P. 30.*

C

" ancient

“ ancient Authors tell us, That the old Inha-  
 “ bitants of *Attica* buried thus before the Days  
 “ of *Solon*, who, as they report, convinced the  
 “ *Athenians*, that the Island of *Salamis* did of  
 “ Right belong to them, by shewing them dead  
 “ Bodies looking that Way, and Sepulchres tur-  
 “ ned towards the East, as they use to bury.  
 “ *Diog. Laert. Vit. Solon, &c.* And the Scho-  
 “ liast upon *Thucydides* says, It was the Man-  
 “ ner of all the *Greeks* to bury their Dead thus:  
 “ Tho’ a learned modern Writer supposes these  
 “ Authors mistaken, and cites *Plutarch* and  
 “ *Elian* to prove, that the *Athenians* turned  
 “ their Dead towards the West. However it is  
 “ certain, that all Nations had one certain Way  
 “ of placing the Corps, from which they would  
 “ not vary; and we Christians have so great  
 “ Antiquity for our Custom, that we ought not  
 “ out of Singularity to alter it.

No Doubt but this learned Man had great  
 Reason for this Conclusion, as well knowing  
 that this ancient Rite, was struck at by the  
 whole Herd of Sectaries, as a silly Fancy and  
 an idle Dream: Who never would observe it,  
 were

were it not that they are sometimes obliged; but would with those who are not obliged, act the very Reverse, and bury North and South. I wish there were no powerfuller Enemies to it, than them now a Days; but, *as a Man's Enemies are too often those of his own Household*; so, 'tis to be lamented, - that some who pretend to be of our own Church, are upon all Occasions secret Advocates against this Ceremony. When therefore there is such Opposition without, and such Treachery within, 'tis high Time to be on the Guard against our Enemies; least a Ceremony so venerable for its Antiquity, and so useful in its Observation, be laid aside. Was it but for this one Thing, that it speaks the Hope of the whole Christian Church, since the earliest Times of Christianity, about the Resurrection of the same Body. It is too true, that there are some at this Time of the Day, as well as were in the Days of the Apostle, who think *it a Thing incredible that GOD should raise the Dead*; some really disbelieving the Resurrection of any Body, and others that of the same Body. But as long as this Ceremony is in Being, it will always be a ready Proof, that the whole



Christian Church, did not only believe the Resurrection of the Body, but of that very Body, which was laid down in the Grave. For they observed it, that they might be ready with their Faces to meet their SAVIOUR at his coming to Judgment, which certainly implies that they believed that very Body should rise again.





CHAP. VI.

*Of the Time of Cock-crow : Whether evil Spirits wander about in the Time of Night ; and whether they fly away at the Time of Cock-crow. Reflections upon this, encouraging us to have Faith and Trust in GOD.*

**I**T is a received Tradition among the Vulgar, That at the Time of Cock-crowing, the Midnight Spirits forsake these lower Regions, and go to their proper Places. They wander, say they, about the World, from the dead Hour of Night, when all Things are buried in Sleep and Darknes, till the Time of Cock-crowing, and then they depart.

depart. Hence it is, that in Country-Places, where the Way of Life requires more early Labour, they always go chearfully to Work at that Time; whereas if they are called abroad sooner, they are apt to imagine every Thing they see or hear, to be a wandring Ghost. *Shakespear* hath given us an excellent Account of this vulgar Notion, in his Tragedy of *Hamlet*.

*Ber.* It was about to speak, when the Cock crew.

*Hor.* And then it started like a guilty Thing

Upon a dreadful Summons. I have heard,  
The Cock that is the Trumpet to the Day,  
Doth with his lofty and shrill sounding Throat  
Awake the God of Day: And at his Warning  
Whether in Sea, or Fire, in Earth or Air,  
The extravagant and erring Spirit hies  
To its Confine, and of the Truth herein,  
This present Object made Probation.

*Mar.* It faded at the Crowing of the Cock.

Some say that e'er against that Season comes,  
Wherein our Saviour's Birth is celebrated,  
The Bird of Dawning singeth all Night long.  
And then, they say, No Spirit doth walk abroad,  
The Nights are wholesome, then no Planet strikes,  
No Fairy takes, no Witch hath Power to harm,  
So gracious and so hallowed is that Time.

**NOW**



Now to shew what Truth there is in this vulgar Opinion, I shall consider, *First*, What Truth there is in the Roaming of Spirits in the Night. And, *Secondly*, Whether they are obliged to go away at Cock-crow.

I believe none who assent to the Truth of Divine Revelation, deny that there are good and evil Angels attending upon Men; the one to guard and protect them, and the other to harm and work their Ruin; that the one are *those \* ministering Spirits, which are sent out to minister to the Heirs of Salvation*; the other the *roaring Lions*, and his Instruments, † *who wander to and fro in the Earth; these || unclean Spirits who wander through dry Places, seeking Rest and finding none.*

NOR, I believe, will it be question'd, that there have been Apparitions of good and evil Spirits, and that many, with our SAVIOUR'S Disciples, have been *affrighted and cried out*, not only with supposing they had seen, but really with seeing a Spirit. Of this the Testi-

\* Heb. i. 14. —† Job ii. 2. —|| Mat. xii. 43.

mony of all Ages, and Scripture it self are a sufficient Demonstration.

WHAT then could these have ordinarily been, but the Appearances of some of those *Angels of Light*, or *Darkness*? For I am far from thinking that either the Ghosts of the *Damn'd* or the *Happy*, either the Soul of a *Dives* or a *Lazarus*, returns here any more. For as *St. Athanasius* observes, \* *These Visions and Shades of the Saints, which appear in the Temples and at the Tombs, are not the Souls of the Saints themselves, but the good Angels appearing in their Shapes.* Not that GOD could not remand the Ghost of *Samuel*, and order it again to visit the Earth, as he made *Moses* and *Elias* to appear at our SAVIOUR'S Transfiguration; but that a Thing of this Nature was very uncommon, and seldom happen'd.

TAKING it therefore for granted, that there have been Apparitions of Angels, I believe it will also be owned, that these Apparitions have frequently happen'd in the Night. And truly,

---

\* *Hai en tois naois, &c. Athan. Tom. 2. P. 34*

was there no direct Proof of this, yet the Notion of their appearing in the Night, being as it were link'd and chained to our Idea of an Apparition, would almost persuade us, that the Night is the most proper Time for such Appearances. Whether it is, that the Fables of Nurses, \* as an ingenious Author imagines, "have  
" so associated the Idea of Spirit to the Night,  
" that the one never appears without the other;" or whether there is something in the Presence of Night, some Awfulness and Horrour, which naturally dispose the Mind of Man to these Reflections. I am indeed very inclinable to believe, that these Legendary Stories of Nurses and old Women, are the Occasion of much greater Fears, than People without them, would generally have of these Things; but I cannot help thinking, that the Presence of Night, would naturally lead a Man to some Reflection of Spirits, without any such Cause as that learned Author mentions. There are some particular Times, which will naturally raise some particular Thoughts: Thus on a bright sunny Day

---

\* *Lock*, Human Underst.



we are naturally disposed to Mirth and Gaiety; when the Day over-casts, or the Weather is hazy, we then turn indolent and dull, and loath our selves in Melancholly; if it Thunder and Lighten, we think of the Day of Judgment and sudden Death: And thus also the Night, as it inclines us to grave and serious Thoughts, raises in us Horrour and Dismay, and makes us afraid, even when our Judgment tells us there is no Fear; so it may of it self be look'd upon as a natural Cause of such Reflections.

BUT however this be, we must necessarily own, that Spirits have frequently appeared in the Night, or we must give the Lye to the Traditions of all Ages, to Historians prophane and sacred, and the wisest and best in the Generations of Men.

IN the Heathen World there are many Instances, of which I shall only mention this one out of *Plutarch*: “\* One Night, before *Brutus* passed out of *Asia*, he was very late all alone in his Tent, with a dim Light burning by

---

\* In Vit. Mar. Brut. Transl. Duke.

## the Common People. 43

“ him, all the Rest of the Army being hush’d and  
 “ silent ; and musing with himself, and very  
 “ thoughtful, as he turn’d his Eye to the Door,  
 “ he saw a strange and terrible Appearance, of a  
 “ prodigious and frightful Body coming towards  
 “ him without speaking. *Brutus* boldly asked  
 “ him, What art thou? Man, or God? Or upon  
 “ what Business do’st thou come to us? The Spi-  
 “ rit answer’d, I am thy *Evil Genius*, thou shalt  
 “ see me at *Philippi* ; to which *Brutus* not at all  
 “ disturbed, reply’d, Then I will see thee there.

IN the sacred Writings we have *Job* \* *terri-*  
*fied with Visions of the Night*, when deep Sleep  
 falleth upon Men, Fear came upon him and  
 Trembling, which made all his Bones to shake ;  
 then a Spirit passed by before his Face, and  
 the Hair of his Flesh stood up. In the Night  
 † *Jacob* wrestled with the Angel ; in the Night  
 an Angel delivered || *Peter* out of Prison, &c.

BUT tho’ it be true from Scripture, that  
 there have been nightly Apparitions, yet these

---

\* *Job* ——— † *Gen.* xxxii. ——— || *Acts* xii.

are chiefly of good Angels; whereas this Opinion principally means, the Appearances of evil Spirits. It must be owned indeed, that the Appearances of evil Spirits, if literally, are yet but very seldom mention'd in the Night in Scripture; but however, that they wander and appear at Night, is very deducible from, if not literally mentioned in it. Their's is the Land of Darkness, and the Shadow of Death: They are reserved under Chains of Darkness to the Judgment of the great Day; and we know that every one that doth Evil naturally hateth the Light: They therefore love Darkness rather than Light, because their Deeds are Evil. The Night therefore, in a more especial Manner, seems to be their Hour, and the Power of Darkness.

THIS was the Opinion of the Jews, as may be learned from the Fear of the Apostles, when they saw our Saviour about the fourth Watch of the Night, coming to them upon the Waters: \*They were affrighted and cryed out, supposing

---

\* Mat. xiv. 25. A



they had seen a Spirit. Doctor *Whitby* upon this Place, says, "That the Jews had then an Opinion of hurtful Spirits walking in the Night, is evident from the seventy, who render'd, "from the Pestilence walking in Darkness; \* From the Fear of the Devils that walk in the Night.

AND that this was also the Opinion of the ancient Christians, is evident, not only from their dividing the Night into four Watches, the Evening, Midnight, Cock-crowing, and the Morning; which were the Military Divisions of the Night, and which † they observed to guard their Souls from the silent Incurfions of evil Spirits, as the others did those of the Enemy; but also from their many Relations of such Appearances. *Cassian* in giving an Account of the Watching of the Ancient Monks, and their being assaulted with Midnight Spirits, tells us, That at the Beginning of the Monkish Life,

---

\* *Apo pragmatos diaporeuomenou en skotei.*

† *Si quidem & in Nocte Stationes, & Vigiliæ Militares in quatuor partes divisæ ternis horarum spatiis secernuntur. Isidore, Lib. 1. de Eccle. Offici. Cap. 19.*

\* the Rage of the Midnight Spirits was so great, that but few, and these too Men of Age and unshaken Resolution, were able to endure the Life in the Desert. For such was their Fierceness, that where Eight or Ten had been together in a Monastery, they would have made frequent and visible Incurfions: Insomuch, that they never all slept at the same Time, but took it by turns, some watching the Rest, and exercising themselves in singing Psalms, in Praying and Reading. And St. *Atbanasius* in his Life of *Anthony* the Hermit, tells, Of many Conflicts that good Man had in the Night with the Powers of Darknes, whilst they endeavoured to batter him from the strong Holds of his Faith. And what can our Church chiefly mean in the Collect for Aid against Perils; but that God would send us Protection from all the Spirits of Darknes, these Midnight Wanderers

*Tanta namq; erat eorum feritas, ut vix pauci Tolerare habitationem solitudinis possent. Ita eorum atrocitas grassabatur, & frequentes ac visibiles sentiebantur aggressus, ut non auderent omnes pariter noctibus obdormire, sed vicissim aliis degustantibus somnum, alii vigilias celebrantes, Psalmis & Orationibus, seu Lectionibus in hærebant.* *Cassian. Coll. 7. Cap. 23.*

of the World: And for this Reason, every good Man, when he lies down to sleep at Night, desires the great *Keeper of Israel*, who never *slumbereth nor sleepeth*, to send his *Holy Angels* to pitch their *Tents round about him*, and banish from him the *Spirits of the Night*.

So far then this Tradition is just and good, that there are *Midnight Spirits* who wander about the World, going *to and fro in the Earth*, seeking whom they may *deavour*. Let us now in the next Place enquire, what Truth there is in the other Part of it; namely, That they always fly away at *Cock-crow*.

THIS Opinion, whatever Truth there may be in it, is certainly very *Antient*. We have it mentioned by the *Christian Poet Prudentius*, who flourished in the Beginning of the fourth Century, as a Tradition of *Common Belief*: His Words are these,

*Ferunt Vagantes Dæmones*

*Latos Tenebris Noctium,*

*Gallo canente exterritos,*

*Sparsim timere & cedere.*

*Invisia*



*Invisa nam Vicinitas*

*Lucis, salutis, numinis,*

*Rupto Tenebrarum situ,*

*Noctis Fugat satellites,*

*Hoc esse signum præsicii*

*Norunt repromissa spei,*

*Qua Nos soporis Liberi*

*Speramus adventum Dei.*

They lay the wandering Powers, that Love

The silent Darkneſs of the Night,

At Cock-crowing give o'er to rove,

And all in Fear do take their Flight.

The approaching ſalutary Morn,

The approach Divine of hated Day,

Makes Darkneſs to its Place return,

And drives the Midnight Ghoſts away.

They know that this an Emblem is,

Of what preceeds our laſting Blifs,

That Morn, when Graves give up their Dead,

In certain hope to meet their G o d.

*CASSIAN* alſo, who lived in the ſame Cen-  
tury, giving an Account of a Multitude of De-  
vils,

vils who had been Abroad in the Night, says,  
\* That as soon as the Morn approached, they  
all vanished and fled away. By this we see,  
that this was a current Opinion at this Time  
of Day; but what Reason they had for it,  
except some Relations of the disappearing of  
Evil Spirits at that Hour, I never yet have  
met with: But there have been produc'd at  
that Time of Night, Things of very memora-  
ble Worth, which might perhaps raise the  
pious Credulity of some Men to imagine, that  
there was something more in it, than in other  
Times. It was about the Time of Cock-crow-  
ing when our Saviour was born, and the An-  
gels sung the first Christmas-Carol to the poor  
Shepherds, in the Fields of *Betlehem*. Now  
it may be presum'd, that as the Saviour of the  
World was then born, and the *Heavenly Host*  
had then descended to proclaim the News,  
that the Angels of Darknes would be terrified  
and confounded, and immediately fly away:  
And perhaps this Consideration has partly been  
the Foundation of this Opinion; for as this

---

\* *Aurora itaque superveniente, cum omnis hæc ab oculis evanisset Dæmonum multitudo. Cass. Coll. 8. C. 16.*

may easily be supposed, so perhaps it has been imagin'd, that the Spirits of Darkness, having always in Memory that fatal Hour, are startled and frighted away as the Cock proclaims it.

IT was also about this Time when he rose from the Dead. And when the great *Sun of Righteousness* was risen upon the World, no wonder that all the Clouds of Darkness and Wickedness were dispell'd; no wonder that the conquer'd Powers of Hell were not able to shew their Heads: And this perhaps hath been another Reason of their imagining that Spirits go away at that time.

A third Reason is, that Passage in the Book of *Genesis*, where Jacob *wrestled with the Angel for a Blessing*; where the Angel says unto him, \* *Let me go, for the Day breaketh.*

BUT indeed this Tradition seems more, especially to have risen from some particular Circumstances attending the Time of Cock-crowing; and which, as *Prudentius* seems to say above, are an Emblem of the Approach of

---

\* Gen. xxxii.



## *The Common People.* 51

the Day of the Resurrection. For when we leave the World, we lie down in our Graves, and *Rest from our Labours*; Sleep and Darkness lay hold upon us, and there we abide till the last Day appear, when the Voice of the Arch-Angel shall awake us, that we may meet the LORD of Light and Day. And when we leave the common Business and Care of Life, we lie down in our Beds, as in a Grave, buried as it were in Sleep and Darkness, till the Cock crow, the welcome Messenger of the News of Day.

THE Circumstances therefore of the Time of Cock-crowing, being so natural a Figure and Representation of the Morning of the Resurrection; the Night so shadowing out the Night of the Grave; the third Watch, being as some suppose, the Time our Saviour will come to Judgment at; the Noise of the Cock awakening sleepy Man, and telling him as it were, *the Night is far spent, the Day is at Hand*; representing so naturally the Voice of the Arch-Angel awakening the Dead, and calling up the Righteous to everlasting Day; so naturally does the Time of Cock-crowing shadow out

these Things, that probably some good well-meaning Men, have been brought to believe, that the very Devils themselves, when the Cock Crew, and reminded them of them, did fear and tremble, and shun the Light.

Now in Answer to the first of these Conjectures: 'Tis very likely the Evil Spirits did fly away in the Morning of the Nativity, and because of our Saviour's Birth and that *Company of the Heavenly Host*, might be afraid and retire into thick Darkness; yet it will not hence follow, that it always happens so at the Time of Cock-crowing: For if they did fly away that Morning, the Circumstances of our Saviour's Birth, the heavenly Glory of the Angelick Quire, their Musick and their Presence were the Occasion of it: And why only the bare Remembrance of what happened at that Time, should always at the Time of Cock-crowing drive them away, rather than when they remember it at another, no Reason seems to be given.

As to the second Conjecture, namely, That it was the Time of our Saviour's Rising from the

the Dead, I answer in the same Manner, That tho' it be allowed, that the Evil Spirits might have returned to the Land of Darkness, upon our Saviour's Rising from the Dead; yet why it should Occasion them always to do so at that Time, no Reason can be given.

As to the third Conjecture, it is easy to observe, That this was a good Angel, whereas they that shun the Light, are bad ones: This was the Angel of the Covenant, the Creator of Light, and the Lord of the Day: We may therefore as well imagine, that it was not in his Power, to get out of the Arms of *Jacob*, without saying, *Let me go*; as to suppose he was obliged to go, because he said *the Day breaketh*. The meaning of which Words, "According to *Willet*, is not that the Angel "was gone to the blessed Company of the "Angels, to sing their Morning Hymn to "GOD, as the *Hebrews* imagine: For the "Angels, not only in the Morning, but at "other Times, are exercised in praising GOD. "But the Angel thus speaketh according to "the Custom of Men, having now taken the



“Form and Shape of a Man, as tho’ he had  
 “hast to other Business, and leaving *Jacob* al-  
 “so to his Affairs.”

THE last Conjecture of the Rise of this Tradition, seems to carry greater probability than the Others: For as these Things are a Representation of the Circumstances of the Morning of the Resurrection, so they must sure enough bring that last Day into Remembrance; and they never can do so, but as surely they must create Terror and Confusion in all the Devils and Ghosts of the Night: Whilst they assure them they shall never any more enjoy the Realms of Bliss, but be hurried into that \* *everlasting Fire, prepared for the Devil and his Angels*. But that these Things are the Occasion of their Flying away at the Approach of Day, is not to be supposed. On the contrary, the Devil and his Angels ramble o’er the World in Day-light, and are mid-day Devils, as well as mid-night ones: For the Devil is incessant in his Temptations, and therefore he is abroad in the Day as well as the Night, tho’

---

\* *Matth. xxv. 41.*

perhaps has seldom appear'd but in Darkneſs. Thus St. *Auſtin*, in one of his Meditations, \* We implore thee, O GOD ! that thou wouldeſt deliver us from our daily Enemy, who by his Wiles and Cunning is always watching us, Day and Night, Sleeping and Waking; and both openly and in ſecret, ſhooting at us his poiſoned Arrows, that he may deſtroy our Souls.

AND now, what, tho' this be true, as it moſt certainly ſeems to be ſo, that at the chearful Hour of Cock-crowing, the wandering Ghoſts are not driven away, but ſtill continue going too and fro? What, tho' then their Power be ſtill the ſame, and their Intentions as fully bent to do Evil? Conſider but that GOD's Care and Providence govern the World, and there will be found as much Safety for us, in the miſt of Evil Spirits, as if they abſented at that Time. The Almighty Power of GOD, is the ſame then, as

---

\* Et ideo Deus meus ad te clamamus, libera nos ab adverſario noſtro quotidiano, qui ſive dormiamus, ſive vigilemus, — die ac nocte fraudibus & artibus, nunc palam nunc occulte ſagittas venenatas contra nos dirigens, ut interficiat animas noſtras. *Aug. Sol. Cap. 16.*

at other Times; nothing but that, preserved us continually, and that, will always be able to preserve us. However great may be the Malice of Devils; however desirous of working our Ruin; tho' they watch all Opportunities, and are unwearied in tempting us; yet the loving Kindness of the LORD endureth for Ever, and his Mercy is over all his Works: He will not suffer our Foot to be moved; he that keepeth us will not sleep: We shall not be afraid of the Sun by Day, nor the Moon by Night: For the Pestilence that walketh in Darkness, nor for the Sickness that destroyeth in the Noon-day.

ARE we then afraid of Darknes and the presence of Night? Let us remember the Creator of them, and have but Faith in him, and we shall find our Night turned into Day. In his Light shall we see Light: We shall be as secure as if there was no Darknes about us, as well knowing, that that GOD which protects us, sees through the thickest Mediums, and the darkest Night: For with him the Darknes is no Darknes, but the Night is as clear as the Day; the Darknes and Light to him are both



## *The Common People.* 57

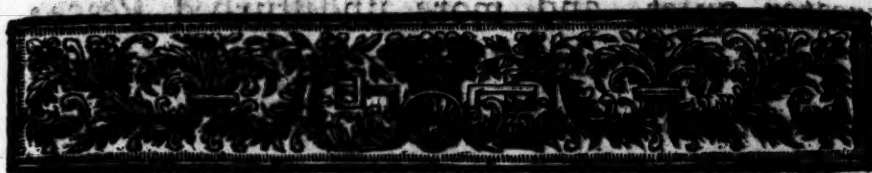
*both alike.* Or are we afraid of that old Serpent the Devil, that nightly Rambler of the World, who is a Lover of Night and Darkness? Let us trust in GOD, and no Harm shall happen to us. If we will but fear no Evil, his Rod and his Staff shall Comfort us, tho' we walk through the Valley of the Shadow of Death: For GOD hath reserved the Devil and his Angels in everlasting Chains, under Darkness, unto the Judgment of the great Day. Tho' therefore he is permitted to wander the World, yet he is so chain'd up, that without GOD's particular Order or Permission, he is not allowed to touch the Sons of Men; and he is so reserved and kept in Darkness, that it is not in his Power even barely to appear and be visible to them, without the Permission of GOD: So little Reason hath every good Man to fear the Spight and Malice of all the Devils in Hell.

WHEN then the Night pours out her Terrors, covers all Things with Darkness, and strikes thee with Horrour; Lift but up thy Eyes to the Hills, from whence cometh thy Help,  
and

and thou shalt clearly see, that our Lord GOD is a *Light and Defence to thee.* \* For to those who are the *Children of the Light*, the Day shineth in the Night: They are never without *Light*, whose Hearts are illuminated; never without *Sun-shine*, whose Sun is CHRIST. In short then, if thou fear *Darkness*, look up to CHRIST, and thou hast eternal Day; if the Angels of *Darkness*, look but up with the Eye of Faith, and thou shalt see the *Mountains full of Chariots and Horses of Fire*: Thou shalt see, as did the Servant of the Prophet *Elisba*, *That they who be with us, are more than they who are against us.* No Matter then whether the Spirits of the Night go away, or only tremble at the Time of Cock-crowing: For sure we are, that the Angel of the LORD tarrieth round about them that fear him, and delivereth them; nay, That GOD himself will arise and scatter his Enemies, and make them that hate him to flie before him. And if GOD be for us, who can be against us?

---

\* Quia filiis lucis & in noctibus dies est. Quando enim sine lumine est, cui lumen in corde est? Aut quando sol ei & dies non est, cui sol & dies Christus est? *Cyprian. de Orat. Dom.*



CHAP. VII.

*Of Church-Yards; why the Vulgar are generally afraid of passing through them at Night: The Original of this Fear: That there is nothing in them now, more than in other Places to be afraid of.*

**T**HE most of ignorant People are afraid of going through a *Church-Yard* at Night-time. If they are obliged upon some hasty and urgent Affair, they fear and tremble, till they are beyond its Bounds; but they generally avoid it, and go further about. It would, no Question, be better if there were fewer *Path-ways* through Church-Yards than there are, both as it would prevent several *Abuses* committed in them, and also cause the Ashes of the Dead to be in greater



greater quiet, and more undisturbed Peace: We should not then see Church-Yards changed into common Dung-hills, nor should we tread so frequently upon the Bones of our Friends: But when for the Conveniency of Neighbourhood, or other Reasons, there are allowed publick Ways, it is a very great Weakness to be afraid of passing through them.

THE Reason of this Fear is, a Notion they have imbib'd, that in *Church-Yards* there is a frequent walking of Spirits at the *Dead-time* of Night. Indeed there is at that Time something awful and horrible every where, and it must be confess'd something more solemn in a *Church-Yard*, than in the Generality of other Places; but that it is then more frequented with *Apparitions and Ghosts* than other Places are, is at this Time of Day intirely groundless, and without any Reason.

THE Original of this Timorousness may be deduc'd from the Heathens: For they believed that the *departed Ghosts* came out of their *Tombs and Sepulchres*, and wander'd about the Place

## the Common People. 61

Place where the Body lay buried. Thus \* *Virgil* tells us, That *Maris* could call the Ghosts out of their Sepulchres: And † *Quid*, that Ghosts came out of the Sepulchres, and wandered about: And *Clemens Alexandrinus*, in his *Admonitions to the Gentiles*, upbraids them with the Gods they worshipped; which, || says he, are wont to appear at Tombs and Sepulchres, and which are nothing but fading Spectres and airy Forms. And the learned Mr. *Mede* observes, from a Passage of this same ancient Father, \* “ That the Heathens “ supposed the Presence and Power of *Demons* “ (for so the *Greeks* called the Souls of Men “ departed) at their Coffins and Sepulchres; “ as tho’ there always remain’d some natural “ Tye between the Deceased and their Relicks. Agreeable to this, Dr. *Scot*, † in his Discourse of the Christian Life, speaks of “ *gross* and “ *sensual* Souls, who appeared often, after

---

\* *Marin saepe animas imis excite sepulchris,*

*Vidi. Busel. 8. Virg.*

† *Nunc animæ tennes. Sepulchris. Errant.*

*Ovid. Fast.*

|| *Poos onn, &c. Admonit. ad Gent. P. 37.*

\* *Mede, Lib. 3. P. 633. de Cultu Daemon.*

† *Scot, Christ. Life, P. 71. Part 1.*

“ their

## 62 *The Antiquities of*

“ their Separation, in Church-Yards or Char-  
 “ nel-Houses, where their Bodies were laid.  
 “ The\* Soul that is infected with a great Lust to  
 “ the Body, continues so, for a great while after  
 “ Death, and suffering many Reluctances, ho-  
 “ vers about this visible Place, and is hardly  
 “ drawn from thence by Force; by the Dæmon  
 “ that hath the Guard and Care of it. By the  
 “ visible Place, he means † their Monuments  
 “ and Sepulchres, where the shadowy Fantoms,  
 “ of such Souls, have sometimes appeared.

IT having therefore been a current Opinion  
 of the Heathens, that Places of Burial and  
 Church-Yards were frequently haunted with  
 Spectres and Apparitions, it is easy to imagine,  
 that the Opinion has been handed from them,  
 among the ignorant and unlearned, through-  
 out all the Ages of Christianity to the present  
 Day. And indeed, tho’ now there may be  
 no such Things, yet that there have been, need  
 not be disputed; not that they were the real  
 Souls of Men departed: For I cannot see for

---

\* *Plat. Phad. P. 348.* —† *P. 386. ibid.*



what Reason it should be supposed, " (\* how-  
 " ever unacquainted such Souls might be with  
 " the Pleasures of Spirits ) that they are per-  
 " mitted to wander, to hover about, and linger  
 " after their Bodies. It seems rather to be  
 true, what is mentioned of such Apparitions  
 in St. Athanasius's Questions to Antiochius, that  
 † these Apparitions of the Saints which ap-  
 pear at Tombs and Temples, are not the Souls  
 of the Saints themselves, but the good Angels  
 appearing in their Likeness. And I imagine  
 it must be so too, with the Souls of bad Men,  
 they appear not themselves, but they are re-  
 presented by the Evil Angels. For the Soul  
 upon the Departure, returns to G O D that  
 gave it, who alots it its Station in the World of  
 Spirits, where it is kept till the Day of Judg-  
 ment in Happiness or Misery, when it shall  
 receive its Completion of the one, or the other.  
 However, whatever these Apparitions were,  
 they are a certain Proof, that such Appearan-  
 ces have been in such Places, and indeed, to add  
 no more, it is the whole Voice of Antiquity.

---

⌋ \* Scot. Christ. *ibid.* —† Athan. Tom. 2. P. 340.

BUT now with us, GOD be thanked, the Scene is changed, we live not in the Darkness of Errour, but in the Light of Truth; we worship not Demons, but the GOD of the whole Earth; and our Temples are not the Temples of Idols, but the Temples of the Holy GOD. If among the Heathens such Delusions were permitted; it was because GOD had forsaken them: But when he vouchsafes to have his Residence in his Holy Temple, we are the further from Harm, the nearer we approach it; \* *There the Sparrow hath found her an House, and the Swallow a Nest, where she may lay her Young; and there shall no Harm happen to good Men, but they shall be rather protected, because they are so near their Father's House, the House of Prayer.*

\* Psal. lxxxiv.

However, whatever these Apparitions were, they are a certain Proof that such Apparitions have been in the World, and indeed, to add no more, it is the Force of Antiquity.





C H A P. VIII.

*Of visiting Wells and Fountains: The Original of this Custom: The naming of them of great Antiquity: The Worship paid them by the Papists, was gross Idolatry.*

**I**N the dark Ages of Popery, it was a Custom, if any Well had an awful Situation, and was seated in some lonely melancholly Vale; if its Water was clear and limpid, and beautifully \* margin'd with the tender Grass; or if it was look'd upon, as having a Medicinal Quality; to gift it to some Saint, and honour it with his Name. Hence it is, that we have at

---

\* ——— Viridi si margine clauderet undas. ———  
Herba. ——— Juven. Sat. 3.

E

this



## 66 *The Antiquities of*

this Day Wells and Fountains called, some St. John's, St. Mary Magdalen's, St. Mary's Well, &c.

To these kind of Wells, the common People are accustomed to go, on a Summer's Evening, to refresh themselves with a *Walk* after the Toll of the Day, to drink the Water of the Fountain, and enjoy the pleasing Prospect of Shade and Stream.

Now this Custom (tho' at this Time of Day, very commendable, and harmless, and innocent) seems to be the Remains of that superstitious Practice of the Papists, of paying Adoration to Wells and Fountains: For they imagin'd there was some Holiness and Sanctity in them, and so worshipped them. In the *Canons* of St. *Anselm*, made in the Year 1102, we find this Superstitious Practice in some Measure forbid. \* " Let no one attribute  
" Reverence or Sanctity to a dead Body, or a  
" Fountain, or other Things, (as sometimes

---

\* *Johnson Consti. St. Anselm. Can. 26.*

“ is to our Knowledge) without the Bishop’s  
 “ Authority, And in the 16th of the *Canons*  
 made in the Reign of King *Edgar*, in the Year  
 963, it is order’d, \* “ That every Priest in-  
 “ dustriously advance Christianity, and ex-  
 “ tinguish Heathenism, and forbid the Wor-  
 “ shipping of Fountains, &c. Mr. *Johnson*  
 “ says upon this *Canon*, that the Worshipping  
 “ of Wells and Fountains, was a Superstiti-  
 “ on, which prevailed in this Nation, till the  
 “ Age before the Reformation: Nay, I cannot  
 “ say, it is extinguish’d yet among the Papists.  
 “ In the Ages of dark Popery it was thought  
 “ sufficient to forbid the Honouring of Wells  
 “ and Fountains, without the Bishop’s Appro-  
 “ bation.

THE giving of Names to Wells, is of great  
 Antiquity: We find it a Custom in the Days  
 of the old Patriarchs. *Abraham* observed this  
 Custom; and therefore the Well, which he  
 recover’d from the Servants of *Abimeleck*, He  
 † called *Beer-sheba*, or the Well of the Oath,

---

\* *Johnson Consti.* 960. — † *Gen.* xxi. 31.

*because there they swore both of them. Thus also Isaac, when his Herdsmen had found a Well, and the Herdsmen of Gerar had a Contest with them about the Right of it, \* called the Name of the Well Efeck, that is, Strife: because they strove with him. And he digged another Well, and strove for that also, and he called the Name of it Sitnah, that is, Hatred. And he removed from thence, and digged another Well, and for that they strove not; and he called the Name of it, Rehoboth, that is, Room. And he said for now the LORD hath made Room for us, and we shall be fruitful in the Land. And we read it was at Jacob's Well where JESUS talked with the Woman of Samaria. To give Names therefore to Wells, is of an ancient Standing; but to pay Homage and Worship to them, was never heard of among the People of GOD, till they sunk into gross Idolatry, and became Worshippers of Stocks and Stones: When the Creature became worshipped instead of the Creator, then was this Custom first introduced, in the Ages of Popish Ignorance and Idolatry.*

---

\* Gen. 26.



# the Common People. 69

THERE need be no Question, but as this Custom is practically Heathenish, so it is also originally: For the Heathens were wont to worship Streams and Fountains, and to suppose that the Nymphs, whom they imagin'd the Goddesses of the Waters, presided over them. As the Papists have borrowed many of their silly and superstitious Ceremonies from the Religion of the Heathens, so this in particular, a sottish, stupid, and abominable Custom, they could borrow no where else. *For we had no such Custom, neither at any Time the Churches of G O D.*





## C H A P. IX.

*Of Omens : Their Original : The Observation of them sinfull.*



**O**MENS and Prognostications of Things are still in the Mouths of all, tho' only observed by the Vulgar. In Country Places, especially they are in great Repute, and are the Directors of several Actions of Life; being looked on by them as Prefages of Things future, or the Determiners of present Good or Evil: If \* a Hare cross their Way it is an Omen of ill Luck; If † a Crow cry, it portends something Evil;

\* Lepus quoque occursus in via, infortunatum iter præsignit & ominosum. *Alex. ab Alex. Lib. 5. C. 13. P. 685.*

† Sæpe sinistra cava prædixit ab ilice cornix. *Virg. Busol. 1.*

If \* an Owl, which they reckon a most abominable and unlucky Bird, sends forth its hoarse and dismal Voice, it is an Omen of the Approach of some terrible Thing; that some dire Calamity, and some great Misfortune is near at Hand. If Salt fall towards them, to be sure something has happened to one in the Family, or is shortly to happen to themselves: Such also is the Chattering of a Mag-pye, the Cry of Ravens, the Dead-watch, Crickets, &c.

THIS is a Copy of the Omens of the Heathens, † who never went upon any Enterprize, nor undertook any Business of Moment, without consulting the Augurs and Wise-Men, and being guided by Omens and Presages of Things. Hence it was that they consulted the Intrails of Beasts, the Flights of Birds, and several other Things: And that the very

---

\* Maxime vero abominatus est bubo tristis & dira avis, voce funesta & gemitu, qui formidolosa, dirasque necessitates, & magnas moles instare portendit. *Alex. ab Alex. Lib. 5. C. 13. P. 680.*

† Deinde anguribus & reliqui reges usi: Et exactis regibus, nihil publice sine auspiciis nec domi nec militiae gerabatur. *Cic. de Divin. Lib. 1.*



Things above-mentioned, as the Authorities there declare, have been observed by them; yea, they have observ'd them, even in the remotest Ages, beyond the Days of the oldest Records. The Heathen World therefore was full of them, and without all doubt they have been handed down to us, from these Times.

AND as it is not to be question'd, but we had them from the Heathens, so in all probability the Heathens have taken them from the People of GOD, and built many of their Follies and ominous Superstitions on a Custom which they alone were indulg'd in. For in the earliest Ages of the World, when a Matter of any great Consequence was depending, and the Servants of GOD would know what the Event would be, they asked a *Sign* of GOD, by desiring that such a Thing might happen, if they were to succeed, and GOD was sometimes so condescending as to grant them their desire. Thus we read, That \* *Jonathan* accompany'd only by his Armour-Bearer, not fear-

---

\* Sam. i. 14. iii. 20.

ing the Steepness of the Rocks, nor Multitudes of Enemies, attempted the Garrison of the Philistines and conquered, through a Token of this Nature. : If they say, says he unto his Armour-Bearer, Tarry untill we come up; then we will stand still in our Place, and will not go up unto them; but if they say come up unto us, then we will go up; for the LOR D *Delivereth* delivered them into our Hands, and this shall be a Sign unto us. And so indeed it came to pass, GOD who had inspired Jonathan with this Thought, directing the Tongues of the others according to his Wishes. In like Manner, when the good old Servant of Abraham had arrived at the City of *Naber*, to find a Wife for his Master's Son; we have him desiring of GOD, that the Sign of the Woman he should pitch upon, might be her saying, Drink, and I will give thy Camels drink also. \* And he said, O Lord GOD of my Master Abraham, I pray thee send me good speed this Day, and shew Kindness unto my Master Abraham: Behold, I stand here by the Well of Water, and the Daughters of the Men of the City come out to draw Water. And

\* Gen. xxiv. 12.

## 74 *The Antiquities of*

let it come to pass, that the Damsel to whom I shall say, let down thy Pitcher, I pray thee, that I may Drink; And she shall say, Drink, and I will give thy Camels drink also: Let the same be she that thou hast appointed for thy Servant Isaac; and thereby shall I know that thou hast shewed Kindness unto my Master. This happened according to his Prayer, by which he knew that the LORD had prospered his Journey. Now this Custom we know the Philistines imitated, when they would know whether they had been afflicted by the GOD of Israel for keeping the Ark. \* They took the Ark of the LORD, and laid it on a Cart, and sent it away. And they said, If it goeth by the Way of his own Coast to Beth-shemoth, then he hath done us this great Evil.

In these early Ages of the World, GOD permitted such Things upon extraordinary Occasions, to be asked by his own People. But they were only peculiar to those Times. We have no Warrant for doing the like: It becomes not us to prescribe Means to GOD, by

---

\* Sam. i. 6, 9.

which



## *the Common People* . 75

which we may judge of our future Success, but to depend on his Power and Wisdom, his Care and Providence. The Observation of Omens, such as the falling of Salt, a Hare crossing the Way, of the Dead-Watch, of Crickets, &c. are sinful and diabolical: They are the Inventions of the Devil, to draw Men from a due Trust in God, and make them his own Vassals. For by such Observations as these, they are the Slaves of Superstition and Sin, and have all the While no true Dependance upon God, no Trust in his Providence.



CHAP.



**CHAP. X.**  
*Of the Country Conversation in a Winter's  
 Evening; Their Opinions of Spirits  
 and Apparitions; of the Devil's ap-  
 pearing with a cloven Foot; of Fai-  
 ries and Hobgoblins; of the walk-  
 ing Places of Spirits; and of haun-  
 ted Houses.*

**N**OTHING is commoner in  
 Country Places, than for a  
 whole Family in a Winter's  
 Evening, to sit round the Fire,  
 and tell Stories of Appariti-  
 ons and Ghosts. And no Question of it, but  
 this adds to the natural Fearfulness of Men,  
 and makes them many Times imagine they see  
 Things, which really are nothing but their  
 own

own Fancy. From this, and seldom any other Cause, it is, that *Herds* and *Shepherds* have all of them seen frequent Apparitions, and are generally so well stock'd with Stories of their own Knowledge. Some of them have seen *Fairies*, some *Spirits* in the Shapes of *Cows* and *Dogs* and *Horses*; and some have seen even the *Devil* himself, with a *cloven Foot*. All which, is either *Hearsay* or a *strong Imagination*. Not that there have not been, or may not be Apparitions; we know that there have undoubtedly been such Things, and that there still are, upon particular Occasions; but that almost all the Stories of Ghosts and Spirits, are grounded on no other Bottom, than the Fears and Fancies, and weak Brains of Men.

IN their Account of the Apparition of the Devil, they always describe him with a *cloven Foot*. That is always his distinguishing Badge, whatever Shape he appears in; whether it be in Beauty or Deformity, he never appears without it. Such is the old Tradition they have received of his appearing, and such is their Belief of it.

INDEED



INDEED it must be confess'd, that this is not so improbable and ridiculous as many Things they hold. For who perhaps few of them have ought else for this Opinion, but *old Wives Fables*, or the Picture of the Devil, which they have always observed drawn with a cloven Foot, yet there seems to be some Truth in it. For in the Times of frequent Apparitions, the Devil was wont to appear so, if we may believe Antiquity; and there is also some Reason for it, considering the Circumstances of the fallen Angels.

THE \* Author of the *Vulgar Errors* upon this same Subject, hath these Words. " The Ground of this Opinion at first, might be his frequent appearing in the Shape of a Goat, which answers this Description. This was the Opinion of the ancient Christians, concerning the Apparitions of *Panites*, *Fauns* and *Satyrs*; and of this Form we read of one, that appeared to *Anthony* in the Wilderness. The same is also confirmed from Expositions of Holy Scripture. For where-

---

\* *Brown's Vulg. Err.*

“ as it is said, *Thou shalt not offer unto Devils!*  
 “ The original Word is *Segbnirim*; that is,  
 “ *rough and hairy Goats*, because in that Shape  
 “ the Devil most often appeared, as is expoun-  
 “ ded by the *Rabbins*, as *Tremellius* hath also  
 “ explain’d, and as the Word *Ascimah*, the  
 “ God of *Emath* is by some conceived. He  
 “ observes also, That the *Goat* was the Em-  
 “ blem of the *Sin Offering*, and is the Emblem  
 “ of sinful Men at the Day of Judgment.”

AND of this Opinion was also the learned  
 Mr. \* *Mede*. He says, “ That when Spirits  
 “ converse with Men, it is under some visible  
 “ Shape, and that there is a Law given them  
 “ that that Shape they assum’d, should be of  
 “ something which more or less resembled  
 “ their Condition. For as in Nature we see  
 “ every Thing hath a several and suitable *Phy-*  
 “ *sionomy* or *Figure*, as a Badge of their in-  
 “ ward Nature, whereby it is known, as by a  
 “ Habit of Distinction, so it seems to be in  
 “ the Shapes and Apparitions of Spirits. And  
 “ as in a well governed Common-Wealth, eve-

---

\* *Mede*, *Dij.* 40.

"Any Sort and Condition is known by a diffe-  
 "ring Habit, agreeable to his Quality; so it  
 "seems it should be in GOD's great Common-  
 "Wealth, concerning the Shapes which Spi-  
 "rits take upon them. And he that gave the  
 "Law, that a Man should not wear the Ha-  
 "bit of a Woman, nor a Woman the Habit of  
 "a Man, because that as he had made them  
 "diverse, so would he have them so known  
 "by their Habits; so it seems he will not suf-  
 "fer a good and a bad Spirit, a noble and ig-  
 "noble one, to appear unto Man after the  
 "same Fashion.

"Now from this it will follow, that good  
 "Angels can take upon them no other Shape,  
 "but the Shape of Man, because their glori-  
 "ous Excellency is resembled only in the  
 "most excellent of all visible Creatures. The  
 "Shape of an inferior Creature would be un-  
 "suitable, no other Shape becoming those  
 "who are called the Sons of GOD, but his  
 "only, who was created after GOD's own  
 "Image. And yet, not his neither as he now  
 "is, but according as he was before his Fall  
 "in



“ in his glorious Beauty of his Integrity, Age  
 “ and Deformity are the Fruits of Sin; and  
 “ the Angel in the Gospel appears like a young  
 “ Man, *His \* Countenance like Lightning, and*  
 “ *his Raiment white as Snow,* as it were resem-  
 “ bling the Beauty of glorified Bodies, in Im-  
 “ mutability, Sublimity and Purity.

“ HENCE also it follows on the contrary,  
 “ that the Devil could not appear in humane  
 “ Shape whilst Man was in his Integrity; be-  
 “ cause he was a Spirit fallen from his first  
 “ glorious Perfection, and therefore must ap-  
 “ pear in such Shape, which might argue his  
 “ Imperfection and Abasement, which was the  
 “ Shape of a Beast: Otherwise no Reason can  
 “ be given, why he should not rather have  
 “ appeared to *Eve* in the Shape of a Woman,  
 “ than of a Serpent; for so he might have  
 “ gain’d an Opinion with her, both of more  
 “ Excellency and Knowledge. But since the  
 “ Fall of Man, the Case is alter’d; now we  
 “ know he can take upon him the Shape of  
 “ Man; and no Wonder, since one falling Star

---

\* Matth. xxviii.

" may resemble another. And therefore he  
 " appears it seems in the Shape of Man's Im-  
 " perfection, either for Age or Deformity, as  
 " like an old Man (for so the Witches say :)  
 " And perhaps it is not altogether false, which  
 " is vulgarly affirmed, that the Devil appear-  
 " ing in humane Shape, hath always a Deformity  
 " of some uncouth Member or other;  
 " as tho' he could not yet take upon him hu-  
 " mane Shape intirely, for that Man himself  
 " is not intirely and utterly fallen as he is. "

THUS far hath this great and learned Man  
 given his Opinion of this Matter, and that  
 with such Strength of Reason and Argument,  
 as leaves at least a Probability behind it, of  
 the Truth of this Opinion.

ANOTHER Part of this Conversation gene-  
 rally turns upon *Fairies*. These, they tell  
 you, have frequently been heard and seen,  
 nay that there are some still living who were  
 stollen away by them, and confined seven  
 Years. According to the Description they give  
 of them, who pretend to have seen them, they

are

## *The Common People.* 83

are in the Shape of Men, exceeding little: They are always clad in Green, and frequent the Woods and Fields, when they make Cakes (which is a Work they have been often heard at) they are very noisy; and when they have done, they are full of Mirth and Pastime. But generally they dance in *Moon-Light*, when Mortals are asleep, and not capable of seeing them, as may be observed on the following Morn; their dancing Places being very distinguishable. For as they dance Hand in Hand, and so make a *Circle* in their Dance, so next Day there will be seen *Rings* and *Circles* on the Grass.

Now in all this there is really nothing, but an old fabulous Story, which has been handed down even to our Days from the Times of *Heathenism*, of a certain Sort of Beings called *Lamia*, which were esteem'd so mischievous and cruel, as to take away young Children and slay them. These, together with the *Fauns*, the *Gods of the Woods*, seem to have form'd the Notion of Fairies.



THIS Opinion, in the benighted Ages of Popery, when *Hobgoblins* and *Sprights* were in every *City* and *Town* and *Village*, by every *Water* and in every *Wood*, was very common. But when that Cloud was dispell'd, and the Day sprung up, those Spirits which wander'd in the Night of Ignorance and Error, did really vanish at the Dawn of Truth and the Light of Knowledge.

ANOTHER Tradition they hold, and which is often talk'd of, is, that there are particular Places allotted to Spirits to walk in. Thence it was that formerly, such frequent Reports were abroad of this and that particular Place being haunted by a Spirit, and that the common People say now and then, such a Place is dangerous to be pass'd through at Night, because a Spirit walks there. Nay, they'll further tell you, that some Spirits have lamented the Hardness of their Condition, in being oblig'd to walk in cold and uncomfortable Places, and have therefore desir'd the Person who was so hardy as to speak to them, to gift them with a warmer Walk, by some well grown *Hedge*,

or in some *shady Vale*, where they might be shelter'd from the Rain and Wind.

THE Stories, that Apparitions have been seen oftner than once in the same Place, have no Doubt been the Rise and Spring of the walking Places of Spirits; but why they are said sometimes to cry out for Places that are more comfortable, is not so certainly known. It is however highly probable, that when the Ignorance and Superstition of the *Romish Church* had filled the World with *Apparitions* and *Ghosts*, that this also was invented among them. For they seem to have the most *Right* to an Invention of this Nature, whose Brains were so fruitful of Folly, as to invent that \* *Dunstan* took the Devil by the Nose, with a Pair of hot *Tongs* till he roar'd again. For if the Devil may be burnt, he may also be starv'd; if he took such Pains to get his Nose out of the *Pincers*, without Doubt in a frosty Night, he would wish to be as warm as possible. He that believes the one, must necessarily believe the other. And therefore it very near amounts

to a Demonstration, who were the Authors of this Opinion, viz. *The Monks*. We are sure they invented the one, and need little question but they invented the other.

THERE is a Story in the Book of *Tobit*, (which they may believe that will) of the evil Spirits flying into the utmost Parts of Egypt.

\* For as Tobias went in unto his Wife, he remembered the Words of Raphael, and took the Ashes of the Perfumes, and put the Heart and Liver of the Fish thereupon, and made a Smoke therewith. The which Smell, when the evil Spirit had smelled, he fled into the utmost Parts of Egypt, and the Angel bound him. Now from this it is evident, that the Spirit was obliged to forsake his good old Quarters and warm Lodgings, for inhospitable Desarts and open Air: And from this, perhaps, some of those dotting Monks, have perswaded themselves into a Belief of these Things.

WHEN it is proved to us, that this Book of *Tobit* is the Word of GOD, we may enter-

---

\* Tob. vi.



tain more Veneration for this Vulgar Opinion; but till then, we must be indulg'd in wondering, how a Spirit, that is an *immaterial Substance*, can be affected with our Heat or Cold, or any Power or Quality of *material Beings*.

THE last Topick of this Conversation I shall take Notice of, shall be the Tales of *haunted Houses*. And indeed it is not to be wonder'd at, that this is never omitted. For formerly almost every Place had a House of this Kind. If a House was seated on some melancholly Place, or built in some old Romantick Manner, or if any particular Accident had happen'd in it, such as Murder, sudden Death, or the like, to be sure that House had a Mark set on it, and was afterwards esteem'd the Habitation of a Ghost. In talking upon this Point, they generally shew the Occasion of the House's being *haunted*, the merry Pranks of the Spirit, and how it was laid. Stories of this Kind are infinite, and there are few *Villages*, which have not either had such an House in it, or near it.

AND indeed there are Men of good Learning and Knowledge, who are as far as others from Superstition, who are inclinable to believe, that such Things have been upon particular Emergencies; tho', among the Stories that are told, they believe not one in a thousand. They know that Spirits have frequently appeared to Men out of Houses, and they can see no Reason why they may not have appeared in them: They know nothing in an House more than in another Place, to prevent an Apparition, but an equal Help to its Visibility. The Air, which a Ghost is supposed to be wrapped in, when it becomes visible to Men, is there to be found, and they know of nothing else that may be an Argument against it. An Author of good Credit tells us, \* That when he was at Rome, he was taken with Illness, and obliged to keep his Bed: As he lay in this Condition, he observed, as he was once

\* Cum Roma aegra valetudine oppressus forem, iace-  
remque in lectulo, speciem mulieris eleganti forma mihi  
plane vigilanti observatam fuisse, quam cum inspicere, &  
diu cogitabundus, &c. — Cum meos sensus vigere, & fi-  
guram illam nusquam a me dilabi, &c. *Alex. ab Alex.*

*Lib. 2. C. 9.*

31 1801

awake,

awake, a *Woman* of a very beautiful Person coming towards him. Upon this he was silent for some Time, and very thoughtful, weighing all the while with himself, whether it was not rather a *deceptio visus* than a real Being. But when he perceived his Senses found and intire, and that the Object still continued, he asked, What she was? In Answer to which, she repeated the very Words he had spoke to her, in a sneering and disdainful Manner. After she had taken a good View of him, she departed.

THE Commentator upon this Place, says, \* He looks upon this Story, and the rest which are mention'd along with it, to be nothing but Dreams and Fancies. And for ought that I know to the contrary, they may be so; but however it must be confels'd, this Story in particular is well attested, being told by the Man himself, who was a great and a learned Man, and who, if we may believe himself, seems to be as sure that he had his Eyes open, as the Commentator can be of the contrary.

\* Sed hæc semper mera somnia esse putavi. *ibid.*



BUT whatever Truth there may be in it, it is certain that in the Church of Rome they are perswaded of the Truth of it, to a Fault. For they are so sure of it, that they have particular Forms of *exorcising* such Houses, which because they have often been heard of, but seldom seen; and are those very Things, which raised, in the Vulgar formerly, such an Opinion of their ignorant Priests, as to make them be esteemed Men of the greatest Faith and Learning; and because also the Opinion has reached even our Days, and 'tis common for the present Vulgar to say, none can lay a Spirit but a *Popish Priest*; it shall be the Business of the next Chapter, to give one of those Forms of *exorcising* an House; not that they are envied for their Art of *conjuring*, but that it may be seen, how well they deserve the Character they go under.

Man himself, who was a great and a learned Man, and who it may believe himself, seems to be as sure as his Eyes open, as the Commentator says of the contrary.



**CHAP. XI.**

**POSTEXERCITATIO SEPTIMA,  
F. VALERII POLIDORI PATAVINI.**

*Quæ ordo dicitur Domum a Dæmone per-  
turbatam liberandi.*

**The FORM of exorcising an haunted  
HOUSE.**



*THE \* House which is reported  
to be vexed with Spirits, shall  
be visited by the Priest, once  
every Day, for a whole Week  
together: And Day after Day  
he shall proceed as follows.*

*\* Domus quæ dicitur a dæmonibus vexari, singulis uni-  
us hebdomadæ, &c.*

The



The Office for Munday.

**O**N Munday, when the Priest comes to the Gate of the House, let him stand near it, whilst it continues shut, and say,

V. O God \* make speed to save me.

R. O LORD make haste to help me.

~~For~~ Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the Beginning is now, and ever shall be, World without End. Amen.

Psalm xxiv.

**T**HE ~~†~~ Earth is the LORD's and all that therein is, the Compass of the World and they that dwell therein. For he hath founded it upon the Seas. Who shall ascend into the Hill of the LORD? Or who shall stand up in his holy Place? Even he that hath clean Hands and a pure Heart, who hath not

\* Psal. lxx. —† Psal. xxiv.

lift



## *the Common People.* 93

lift up his Mind to Vanity, nor sworn to deceive his Neighbour. He shall receive the Blessing from the LORD, and Righteousness from the GOD of his Salvation. This is the Generation of them that seek him, even of them that seek thy Face, O Jacob. Lift up your Heads O ye Gates, and be lift up ye everlasting Doors, and the King of Glory shall come in. Who is the King of Glory? It is the LORD strong and mighty, even the LORD mighty in Battle. Lift up your Heads O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in. Who is the King of Glory? Even the LORD of Hosts he is the King of Glory.

Glory be to the Father, &c.

V. I will enter into thy House.

R. And in thy Fear will I worship toward thy holy Temple.

### *The PRAYER.*

\* O Almighty and Everlasting GOD, who hast given unto us thy Servants Grace,

\* *The Collect for Trinity Sunday.*

by

by the Confession of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the Power of the Divine Majesty to worship the Unity: we beseech thee, that thou wouldst keep us stedfast in this Faith, and evermore defend us from all Adversities through **CHRIST** our **LORD**. And humbly we beseech thee, that as thou wast willing thy Gates should be opened, and thy House cleansed, by the Labours of thy holy Priests and Levites, following the Advice of King *Hezekiah*, so we humbly beseech thee, that by our Ministry, thou wouldst be pleased to deliver this House from the Perturbations of Devils. By the same our **LORD JESUS CHRIST** thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghost, **GOD** for ever and ever. *Amen.*



*The PRAYER*  
The Office on Tuesday.

**O**N Tuesday, the same Things are observed, and in the same Way and Manner as on Munday;

Munday, *the Versicle of the Prayer, and the Prayer it self extepted. When the Priest comes to the End of the last Versicle, viz. As it was in the Beginning, &c. Of the Psalm, The Earth is the LORD's, &c. Then the Gate shall be open'd, and he shall stand on the Threshold, and say,*

*The LESSON. I. Sam. Chap. v.*

**A**ND the Philistines took the Ark of GOD, and brought it from Eben-ezer unto Ashdod. When the Philistines took the Ark of GOD, they brought it into the House of Dagon, and set it by Dagon. And when they of Ashdod arose early on the Morrow; behold, Dagon was fallen upon his Face to the Earth, before the Ark of the LORD; and they took Dagon, and set him in his Place again. And when they arose early on the Morrow Morning, behold, Dagon was fallen upon his Face to the Ground, before the Ark of the LORD: And the Head of Dagon, and both the Palms of his Hands were cut off upon the Threshold, only the Stump of Dagon was left to him.

Therefore



Therefore neither the Priests of Dagon, nor any that come into Dagon's House, tread on the Threshold of Dagon in Ashdod unto this Day.

*V.* Let GOD be my Helper, and the House of my Refuge.

*R.* That I may be in Safety.

### *The PRAYER.*

\* **O** GOD, who hast ordained and constituted the Services of Angels and Men in a wonderful Order; mercifully grant, that as thy Angels always do thee Service in Heaven, so they may succour and defend us on Earth, through CHRIST our LORD. And be thou also mercifully present, that as Solomon began to build a House, for the Use of thy Majesty, on Mount Moria, the Place which was shewn to his Father David, so by the Operation of thy holy Angels, this House may be freed from the evil Spirit, and be a quiet Habitation for Men. By the same our LORD JESUS CHRIST, &c.

---

\* *The Collect for St. Michael's Day.*

The



**The Office on Wednesday.**

**O**N Wednesday, *all Things which are ordered for Munday and Tuesday being observed in the same Manner, except the Versicles of the Prayer and the Prayer for Tuesday: He shall stand in the Entry of the House, and say,*

**The LESSON. From the History of Bel and the Dragon, Verse 10.**

**A**ND the King went with *Daniel* into the Temple of *Bel*, so *Bel's Priests* said, Lo, we go out. But thou, O King, set on the Meat, and make ready the Wine, and shut the Door fast, and seal it with thine own Signet. And to Morrow when thou comest in, if thou findest not that *Bel* hath eaten up all, we will suffer Death, or else *Daniel* that speaketh against us. And they little regarded it: For under the Table they had made a privy Entrance, whereby they entred in continual-

G

ly,

ly, and consumed those Things. So when they were gone forth, the King set Meats before *Bel*. Now *Daniel* had commanded his Servants to bring Ashes, and those they strewed throughout all the Temple, in the Presence of the King alone: Then went they out and shut the Door, and sealed it with the King's Signet, and so departed. Now in the Night came the Priests, with their Wives and Children, as they were wont to do, and did eat and drink up all. In the Morning betime the King arose, and *Daniel* with him. And the King said, *Daniel*, are the Seals whole? And *Daniel* said, Yea, O King, they be whole. And as soon as he had open'd the Door, the King looked upon the Table, and cried with a loud Voice, Great art thou, O *Bel*, and with thee there is no Deceit at all. Then *Daniel* laughed, and told the King that he should not go in, and said, Behold now the Pavement, and mark well whose Footsteps are these. And the King said, I see the Footsteps of Men, Women and Children. And then the King was angry, and took the Priests with their Wives and Children, who shewed him



him the privy Doors where they came in and consumed such Things as were upon the Table. Therefore the King slew them, and delivered *Bel* into *Daniel's* Power, who destroyed him and his Temple.

V. Blessed are they that dwell in thy House.

R. They will be always praising thee.

*The PRAYER.*

**O** GOD, by whose right Hand the holy *Peter* was lifted up that he perished not in the Waters, and his Fellow Apostle *Paul* was thrice delivered from Shipwrack and the Depth of the Sea, mercifully hear us, and grant that by both their Merits, we may obtain thy eternal Glory; who livest and reignest with GOD the Father, in the Unity of the Holy Spirit, GOD for ever and ever. And we beseech thee mercifully to look upon this House, which we know to be infested with the Devil, that as in *Jerusalem*, when the Temple was finished, and *Solomon* had ended his Prayer, thy Glory filled thy House before the

Children of *Israel*; so grant that this House may be cleansed before us, by our Ministry, and that thou wouldst appear in it and in us, in Glory. By thee the same our LORD JESUS CHRIST, who with the same Father and Holy Spirit, livest and reignest for ever. *Amen.*



The Office on Thursday.

ON Thursday, when those Things are retain'd which are to be retain'd, as may be seen on Munday, Tuesday and Wednesday, and also the Versicles and the Prayer of Wednesday omitted, he shall visit the middle Part of the House, and say.

The LESSON. Job Chap. xl.

THE LORD said unto Job; Behold, how *Bebemoth* which I made with thee, he eateth Grasse as an Ox. Lo, now his Strength is in his Loyns, and his Force is in the Navel of his Belly. He moveth his Tail like

## *The Common People:* 101

like a Cedar; the Sinews of his Stones are wrapt together. His Bones are as strong as Pieces of Brass, his Bones are like Bars of Iron. He is the Chief of the Ways of God. He that made him can make his Sword to approach with him. Surely the Mountains bring him forth Food, where all the Beasts of the Field play. He lieth under the shady Trees, in the Covert of the Reed, and Fens. The shady Trees cover him with their Shadow; the Willows of the Brook compass him about. Behold he drinketh up a River, and hasteth not; he trusteth that he can draw up *Jordan* into his Mouth. He taketh it with his Eyes: His Nose pierceth through Snares. \* Canst thou draw out *Leviathan* with a Hook? Or his Tongue with a Cord which thou lettest down? Canst thou put a Hook in his Nose? Or bore his Jaw through with a Thorn? Will he make any Supplications unto thee? Will he speak soft Words unto thee? Will he make a Covenant with thee? Wilt thou take him for a Servant for ever? Wilt thou play with him as with a Bird? Or wilt thou bind him

---

\* Job xli.



for thy Maidens? Shall the Companion make a Banquet for him? Or shall they part among the Merchants? Canst thou fill his Skin with barbed Irons? Or his Head with Fift Spears? Lay thine Hand upon him, I remember the Battle no more. Behold, the Hope of him is in vain; shall not one be cast down even at the Sight of him?

*V.* LORD I have loved the Glory of thy House.

*R.* And the Place where thine Honour dwelleth.

### *The PRAYER.*

\* **O** GOD, who didst teach the Hearts of thy faithful People, by the sending to them the Light of thy Holy Spirit, grant us by the same Spirit to have a right Judgment in all Things, and evermore to rejoyce in his holy Comfort, through CHRIST our LORD. And grant unto us thy Servants, that as thy House whilst thou sittest in thy

---

\* Collect for Whitsunday.

lofty

lofty Throne, is replenished with the Odour of thy Glory, so by thy Assistance, this House may be filled with thy Grace, to repel all the Works of the Devil: By the same our LORD JESUS CHRIST thy Son, who liveth and reigneth with thee in the Unity of the same Holy Spirit: GOD throughout all Ages. Amen.



*The Office on Friday.*

**O**N Friday, *having observ'd all those Things, which are used on Munday, Tuesday, Wednesday, Thursday, and omitted others as is there shewn; together with the Versicles of the Prayer, and the Prayer as on other Days; let him go up and down the whole House, and say,*

*The LESSON. S. Luke iv. 38.*

**A**ND he arose out of the Synagogue, and entred into Simon's House, and Simon's Wife's Mother was taken with a great Fever: And they besought him for her: And he stood over her, and rebuked the Fever, and it left her.

her. And immediately he arose and ministered unto them. Now when the Sun was setting, all they that had any sick with divers Diseases, brought them unto him. And he laid his Hands on every one of them, and healed them. And Devils also came out of many, crying out, and saying, Thou art CHRIST the Son of GOD. And he rebuking them, suffered them not to speak: For they knew that he was CHRIST.

V. I would rather be a Door Keeper in the House of my GOD.

R. Then to dwell in the Tents of Ungodliness.

### *The PRAYER.*

**O** GOD, who by the precious Blood of thy dear Son, hast been pleased to sanctifie the Ensign of the enlivening Cross, grant we beseech thee, that thou wouldst be pleased to protect him, who is pleased with honouring thy Holy Cross: By the same CHRIST our LORD. And we beseech thee to grant, that  
thou



thou wouldst be present in this House in the same merciful Manner, to overturn the Frauds of the Devil, as thou wast mercifully present with King *Solomon* in the House which he built thee: By the same our LORD JESUS CHRIST thy Son, who livest and reignest with thee in Unity of the Holy Ghost, GOD for ever and ever. *Amen.*



*The Office on Saturday.*

**O**N the Sabbath, all Things being done which are order'd on Munday, Tuesday, Wednesday, Thursday and Friday, and other Things omitted, as is shewn by Notes in those Places, together with the Versicles of the Prayer and the Prayer it self, let him search through the whole House, and say,

**The LESSON. S. Mark iii. LI.**

**A**ND unclean Spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of GOD. And he straitly charged

charged them that they should not make him known. And he goeth up into a Mountain, and calleth unto him whom he would: And they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach; and to have Power to heal Sickneses, and to cast out Devils.

*V. The Sparrow hath found her an House.*

*R. And the Turtle a Nest where she may lay her Young.*

### *The PRAYER.*

**G**RANT, O LORD GOD, unto us thy Servants, that we may enjoy perpetual Peace of Mind and Soundness of Body, and by the Intercession of the glorious and blessed *Mary*, always a Virgin, be delivered from our present Sorrow, and obtain thy everlasting Joy, through **JESUS CHRIST** our LORD. And be thou so present with us thy humble Servants, that as when the Priests came out of the Tabernacle, the Cloud of thy Glory filled thy

thy whole House; so let thy Grace illuminate this House to us that go into it, that it may be delivered from the Workings of the Devil, and be a Dwelling for Men, replenish'd with all Benediction, through the same our LORD JESUS CHRIST thy Son, who livest and reignest with thee in the Unity of the Holy Spirit, GOD, World without End. Amen.



*The Office on Sunday.*

**O**N Sunday, after the Priest has placed himself in one of the largest and most sumptuous Parts of the House, he shall direct this Exorcism to the Demons that haunt it, saying,

**I** Exorcise you, O ye Demons, who have thus boldly presum'd to invade this Habitation of Men, and give such Disquietude to its Inhabitants, by the Tri-une GOD, whose is the Earth, and the Fulness thereof, the round World, and they that dwell therein; by our LORD JESUS CHRIST, who continuing  
what



what he was, made himself Man, conceived by the Holy Ghost, and born of a Virgin, and who for our Sakes, when he had undergone many Sufferings, underwent also the Torment of the cruel Crose, upon which he bowed his Head, and gave up the Ghost, that he might obtain for us, abundant Grace in the present Life, and in the World to come Life everlasting. By all the Grace acquir'd for us; by the Grace of Faith conferr'd in Baptism, of Fortitude in Confirmation, of Charity in the Eucharist, of Justice in Penance, of Hope in extreme Unction, of Temperance in Matrimony, and of Prudence in holy Orders, and by all holy Men and Women, the Saints of God, who now inherit eternal Glory, and by all their Merits; that you remove this your presumptuous Power from this House, and continue here no longer, nor any more vex its Inhabitants.

*Then let him exorcise the whole House by saying,*

**I** Exorcise this House, which was built for the Use of humane Kind, by the Father, Son, and Holy Ghost, the omnipotent God, who built

built the House of the whole World for Man, and put all Things in it in Subjection under his Feet; and by CHRIST our LORD, who is the Fountain of all Grace, and the Origin of all Virtue; by his unparallel'd Poverty, of which he truly said, *The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* By his Meekness, he himself saying of it, *Learn of me, for I am meek and lowly in Heart:* By his Weeping, when he beheld the City Jerusalem and wept over it, saying, *If thou hadst known:* By the Hunger and Thirst of his Righteousness, saying, *My Meat is to do the Will of my Father which is in Heaven:* By his Mercy which excited him to say, *I will have Mercy and not Sacrifice:* By his Purity of Heart, of which he could say, *Be ye holy, for I am holy:* By the Peace which he always loved, as at the last he shewed, when he said, *Peace I leave with you, my Peace I give unto you:* And by that Persecution which he suffer'd for Righteousness Sake, which he himself attests, saying, *If they have persecuted me, they will also persecute you:* And by the Holy Apostles, and by the Effusion of their Blood,

and

## 110 *The Antiquities of*

and by all holy Men and holy Women; that thou mayst be blessed; and obtain from GOD above, such Virtue by our Ministry, that thou mayst become to the evil Spirits a new Hell, and a burning Furnace of eternal Horror, so that they may flee from every Corner, and leave thee intirely free, that thou mayst become a comfortable Habitation for Men, and that GOD may ever be glorified.

*After that, let him bless the House in the following Manner,*

*V.* O LORD hear my Prayer.

*R.* And let my Cry come unto thee.

*V.* He hath bless'd the House of *Israel*.

*R.* He hath bless'd the House of *Aaron*.

\* **T**HOU, O LORD of all Things, who hast Need of nothing, wast pleased that the Temple of thine Habitation should be among us; and therefore now, O Holy LORD of all Holiness, keep this House ever undefiled, which lately was cleansed. And grant unto us the



## *the Common People.* III

Abundance of thy Goodness, that this House may be blessed † and sanctified of thee † by our Ministry, that the evil Angels may abdicate it, and it may be a Protection for the Faithful, a pure Habitation for the Holy Angels, and a Possession always worthy of thy Care, through our LORD JESUS CHRIST thy Son, who liveth and reigneth with thee in the Unity of the Holy Spirit, GOD, who shall come to judge the Quick and the Dead, and the World by Fire. *Amen.*

*Then let the Image of our SAVIOUR upon the Cross, be erected in an open Part of the principal Room in the House; and let the Priest sprinkle the whole House with holy Water, from Top even to the Bottom, saying,*

*The LESSON. St. Luke, Chap. xix.*

**A**ND JESUS entred and passed through Jericho. And behold there was a Man named Zaccheus, which was the Chief among the Publicanes, and he was rich, and he sought to see JESUS who he was, and he could not for the

the Press, because he was little of Stature. And he ran before, and climbed up into a Sycomore Tree to see him, for he was to pass that Way. And when Jesus came to the Place, he looked up and saw him, and said unto him, *Zaccheus* make haste and come down, for to Day I must abide at thy House. And he made haste and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be a Guest with a Man that is a Sinner. And *Zaccheus* stood and said unto the LORD, Behold, LORD, the Half of my Goods I give to the Poor: And if I have taken any Thing of any Man, by false Accusation, I restore him four-fold. And JESUS said unto him, This Day is Salvation come to this House, forasmuch as he also is the Son of *Abraham*. For the Son of Man is come to seek and to save that which was lost.

*When all these Things are done, let Abyssum, which is a Kind of an Herb, be procur'd, and after it is sign'd with the Sign of the Cross, let it be hung up at the four Corners of the House.*

I sup-

I suppose the Reason of proceeding after this Manner Day by Day, is that the Devil may be gradually banished: And to be sure, what is observed on the last of the Days, *viz.* The ordering of the *Crucifix*, the *holy Water*, the *Abyssum* tyed to the four Corners of the House, is to keep the Devil out when he is out.

ST. *Austin* tells us a Story of one \* *Hesperitius*, whose House was troubled with evil Spirits, who came once, in his Absence, to his Presbyters, and begg'd their Assistance. Upon which one of them went along with him; and when he had offer'd the Sacrifice of the Body of CHRIST, and prayed in a most fervent Manner, the House, by the Mercy of GOD, was no longer troubled.

HERE is indeed an Account of a House being haunted, but not a Word of any such Or-

---

\* Vir ——— *Hesperitius* ——— Ubi ——— Domum suam spirituum malignorum vim noxiam perpeti comperisset, rogavit nostros, me absente, Presbyteros, ut aliquis eorum illo pergeret, cujus orationibus cederent; perrexit unus, obtulit ibi sacrificium corporis Christi, orans quantum potuit, ut cessaret illa vexatio. Deo protinus miserante cessavit. *Aug. de Civit. Dei, Lib. 22. Cap. 8.*



der in the dispossessing it. The Priest goes immediately over the Threshold into the troubled Apartment, and expells the Spirits by his Prayers. Had such Forms been customary in the Days of *St. Austin*, had the *Crucifix*, *holy Water* and *Abyssum*, been used, no Question but here, or somewhere else, we should have had some Account of it: But these Ages were unacquainted with such whimsical Forms of exorcising; and if the Story be true, it was nothing but Prayer that quieted the House. 'Tis ridiculous to suppose that the *Prince of Darkness*, will yield to such feeble Instruments as *Water* and *Herbs* and *Crucifixes*. *These Weapons are not spiritual but carnal*: Whereas, in resisting this potent Enemy, *we must put on the whole Armour of GOD*, that we may be able to resist him: Which is such a Composition, as is intirely free from the least Allay or Mixture of any such Superstitions.





C H A P. XII.

*Of Saturday Afternoon; how observed of old, by the ancient Christians, the Church of Scotland, and the old Church of England: What End we should observe it for: An Exhortation to the Observation of it.*



IT is usual, in Country Places and Villages, where the Politeness of the Age hath made no great Conquest, to observe some particular Times with some Ceremonies, which were customary in the Days of our Fore-fathers: Such are the great Festivals of Christmas, Easter, and several others,

## 116 *The Antiquities of*

thers, which they observe with Rites and Customs appropriated to them.

AMONG these we find a great Deference paid to *Saturday Afternoon*, above the other worky Days of the Week : Then the Labours of the Plough ceast, and Refreshment and Ease are over all the Village.

THIS seems to be the Remains of a laudable Custom once in this Land (but now almost buried in that general Contempt of Religion and love of the World, which prevail so much every where) of attending the Evening Prayers on Saturday, and laying aside the Concerns of this Life, to be fitter for the Duties of the Day following. For \* “ it was  
 “ an holy Custom among our Fore-fathers,  
 “ when at the Ringing to Prayer the *Eve* be-  
 “ fore the *Sabbath*, the *Husbandman* would  
 “ give over his Labour in the Field, and the  
 “ *Tradesman* his Work in the Shop, and go to  
 “ Evening Prayer in the Church, to prepare  
 “ their Souls, that their Minds might more

---

\* *Baily, Prac. Piety, P. 453.*



“cheerfully attend GOD’s *Worship* on the *Sabbath-Day*.”

AND indeed it was the Custom both of the *Jewish* and the *Christian Church*. They neither of them entred upon the *Sabbath*, without some Preparation for it. *Moses* \* taught the *Jews* to remember the *Sabbath* over Night; from whence in all Probability it comes to pass, that the Eve of the *Jewish Sabbath* is called the *Preparation*. The Preparation mentioned by the Evangelists, begun at Three a Clock on *Friday* Afternoon; it was proclaimed with the Noise of Trumpets and Horns, that they might be better put in Mind of the *Sabbath’s* drawing on, and of that Preparation which was requisite for it.

AMONG the primitive Christians the LORD’s Day was always usher’d in, with a *Pernoctation* or *Vigil*. They assembled in the House of GOD, and sung Psalms and Praises to him a great Part of the Night, that they might be better prepared to serve him on his own Day following.

---

\* Exod. xvi. —† Mark xiv.

## 118 *The Antiquities of*

IN the Year of our LORD 1203, *William*, King of *Scotland*, called a Council of the chief Men of his Kingdom, at which also was present the Pope's Legate; and it was then determin'd, that *Saturday* after the twelfth Hour should be kept holy; that no one should follow their Business nor Callings, but desist as on other Holy Days: That they should be put in Mind of it by the Tolling of the Bell, and then mind the Business of Religion as on Holy Days, be present at the Sermon, and hear Vespers; that this should be the Practice till *Munday* Morning, and whoever acted otherwise should be severely punished.

AND this, as is said before, was also the Custom of our own Country, long before this order'd in *Scotland*. For in the Year 958, when

---

\* In *Scotia* anno salutis 1203, *Gulielmus* Rex primorum Regni sui concilium cogit, cui etiam interfuit Pontificius Legatus, in quo decretum est, ut Saturni Dies ab hora 12 Meridiei sacer esset, neque quisquam res profanas exerceret, quemadmodum aliis quoque festis diebus vetitum id erat. Idque campanæ pulsu populo indicaretur, ac postea sacris rebus, ut diebus festis operam darint, concionibus interessent, vespers audirent, idque in diem lunæ facerent, constituta transgressoribus gravi pœna. *Boet. Lib. 13. de Scot. ex Hospin. P. 176.*

King

King *Edgar* made his Ecclesiastical Laws, we find one made to this very Purpose: In which it is order'd, That \* the *Sabbath* or *Sunday* shall be observed from *Saturday* at † Noon, till the Light appear on *Munday Morning*.

Now hence hath come the present Custom, of spending a Part of *Saturday* Afternoon without servile Labour. And that our Fore-fathers,

---

\* Dies sabbati ab ipsa diei saturni hora pomeridiana tertia, usque in luminarii diei diluculum festus agitator, &c. *Seld. Analect. Angl. Lib. 2. Cap. 6.*

† Mr. Johnson upon this Law, says, That the Noon-Tide signifies Three in the Afternoon, according to our present Account: And this Practice, I conceive, continued down to the Reformation. In King Winfred's Time, the LORD's Day did not begin till Sun-set on the Saturday. See 654. Numb. 10. Three in the Afternoon was hora nona in the Latin Account, and therefore called Noon. How it came afterwards to signify Mid-day, I can but guess. The Monks by their Rules, could not eat their Dinner, till they had said their Noon Song, which was a Service regularly to be said at Three a Clock; but they probably anticipated their Devotions and their Dinner, by saying their Noon Song immediately after their Mid-day Song, and presently falling on. I wish they had never been guilty of a worse Fraud than this. But it may fairly be supposed, that when Mid-day became the Time of Dining and saying Noon Song, it was for this Reason called Noon by the Monks, who were the Masters of the Language during the dark Ages. In the *Shepherds Almanack*, Noon is Mid-day, High-noon three a Clock. Johnson, *Const. Part 1. Ann. 958.*

when



when the Bell was heard, attended the Evening Prayer, not fearing the Loss of Time, nor the Necessities of Poverty; happy would it be for us, would we so banish the Care of the Body for the Care of the Soul! Would we leave to converse about secular Business, and mind then the Business of Religion; would we remember that it is \* the Preparation, and that the Sabbath draws on.

WHEN *Jacob* was going to worship GOD at *Bethel*, he order'd his Family to † put away the strange Gods that were among them, and be clean, and change their Garments, and arise and go to *Bethel*. He knew that the GOD of Purity and Holiness was to be approached with the utmost Purity they could possibly cloth themselves with. And would we, before we enter into the Presence of GOD on his own Day, endeavour to purifie our selves from the Filth of the World we have contracted in the Days before; would we disperse these busy Swarms of Things, which so attract our Minds, and prepare our selves for the following Day; we

\* Luke xxiii. 54. —† Gen. xxxv. 2.

should appear before GOD, less earthly and more heavenly, less sinful and more holy; Our \* *Prayers would be set forth in his Sight as the Incense, and the lifting up of our Hands be an Evening Sacrifice:* And like the Smell of Jacob's Garment in the Nostrils of his Father, the Smell of our Prayers would † *be like the Smell of a Field which the LORD hath blessed.*

AND now what is this Preparation, but the *Trimming of our Lamps* against we meet the LORD on the next Day? Our Bodies should be refreshed by ceasing early from their Labour, that they may be active and vigorous; and our Souls washed with Sobriety and Temperance, and the private or publick Prayer of the Evening. Thus should we meet the LORD at *Bethel*, and obtain those Mercies we sought of him there.

ART thou then blessed with an Affluence of Things, and hath Providence placed Thee above the careful Stations of Life? What Rea-

---

\* Psalm cxliv. 2. ——— † Gen. xxvii. 27.

son then can be sufficient for thy Neglect of this Custom? For neither canst thou plead the want of Time, neither dost thou dread the straits of Poverty.

OR art thou involv'd in the Cares of Business? Dost thou earn thy Bread by the Sweat of thy Face, and the Labours of thy Hands? O well is Thee! And happy mayst thou be. Wouldst thou dedicate this small Time to the Service of GOD, it would be like the Widow's Mite, which was more than all that was thrown into the Treasury: But perhaps, thou wilt say thou art under the Yoke, subject to Servitude, and obliged to work even to the latter End of the Day. It may be so, but yet, as GOD is every where present, so wouldst thou Remember that it is the Preparation, and put up an Ejaculation at thy Work, GOD would accept it, and it would prove to thee, an equal Good with the other Preparation. *Cassian* \* tells us, That the ancient Monks,

---

\* *Hæc officia* — *per totum dici spatium jugiter cum operis adiectione, spontanea celebrantur. Cassian, Instit. Lib. 3. Cap. 2.*



whilst they were working in the private Cells, repeated their Religious Offices: And St. Jerom, when he is commending the pleasing Retirement of the Village of *Bethlehem*, \* says, That in the Village of CHRIST, there is a secure Rusticity: No Noise is heard there, but the Singing of Psalms. Wheresoever you go, you have either the Plough-Man singing Hallelujahs as he's holding the Plough, or the sweating Mower pleasing himself with Hymns; or the Vine-dresser singing *David's* Psalms. These without doubt were acceptable to GOD, and thine undoubtedly will be acceptable also.

BUT if thou art not ty'd down by Necessity, do not say that the common Necessaries of Life require then thy Labour: For this is not losing, but *Redeeming the Time*; what thou spendest in the Care of thy Soul, is not lost in the Care of thy Body. Never was Man poorer, for observing the Duties of Religion. If thou lose any Thing of the Wages

---

\* In Christi villa tuta rusticitas est. Extra psalmos, silentium est. Quocumque te verteris, arator fruiam retinens alleluia decantatur, sudans messor psalmis se advocat, &c. *Hierom, Ep. 18. ad Marcel.*

of the Day, to do the Service of GOD, he will take care to supply it, thou shalt be no loser.

*WHY* then art thou fearful, O! Thou of little Faith! Why dost thou take so much Thought for thy Life? Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into Barns; yet your heavenly Father feedeth them: Art thou not much better than they? And why takest thou thought for Rayment? Consider the Lilies of the Field, they toil not, neither do they Spin; and yet I say unto thee, that Solomon, in all his Glory, was not arrayed like one of these. And shall he not much more Cloath thee, O Thou of little Faith! Therefore take no Thought for what thou shalt Eat, or what thou shalt Drink, or where withal thou shalt be Cloathed; but seek thou first the Kingdom of GOD and his Righteousness; prefer the Care of these, to the Care of all other Things, and all these Things shall be added unto Thee.

LET not then the busy Cares of this Life, be any hinderance to thy Care of the other; set apart this small Time, for the Time of Preparation,

Preparation, and look on it, as an Emblem of the whole Time of Life: Which is our Day of Preparation, for the eternal Sabbath, the everlasting Rest, the undisturbed Quiet of the other Life.







## C H A P. XIII.

*Of the Yule-Clog and Christmas-Candle ;  
what they may signifie ; their Antiqui-  
ty ; the like Customs in other Places.*

**I**N the *Primitive Church*, *Christ-  
mas-Day* was always observ'd as  
the *Lord's-Day* was, and was in  
like Manner preceded by an *Eve*  
or *Vigil*. Hence it is that our Church hath  
ordered an *Eve* before it, which is observed by  
the Religious, as a *Day of Preparation* for that  
great Festival.

OUR Fore-Fathers, when the common De-  
votions of the *Eve* were over, and Night was  
come on, were wont to light up *Candles* of an  
uncommon Size, which were called *Christmas-  
Candles*,

*Candles*, and to lay a *Log* of Wood upon the Fire, which they termed a *Yule-Clog*, or *Christmas-Block*. These were to illuminate the House, and turn the Night into Day; which Custom, in some Measure, is still kept up in the Northern Parts.

IT hath, in all probability, been derived from the *Saxons*. For *Bede* tells us, That this very Night was observed in this Land before, by the *Heathen Saxons*. They \* began, says he, their Year on the Eight of the Calends of *January*, which is now our *Christmas-Day*: And the very Night before, which is now Holy to us, was by them called *Madrenack*, or the *Night of Mothers*; because, as we imagine, of those Ceremonies which were perform'd that Night. The *Yule-Clog* therefore hath probably been a Part of that Night's Ceremonies. The very Name seems to speak it, and tells its Original to every Age.

---

\* Incipiebant autem annum ab octavo calendarum *Januarii* die, ubi nunc natale domini celebramus; & ipsam noctem nunc nobis sacro-sanctam tunc gentili vocabulo *madrenack*, i. e. matrum noctem appellabant: Ob causam, ut suspicamur, ceremoniarum, quas in ea pervigiles agebant. *Beda de Rat. Temp. Cap. 13.*

It seems to have been used, as an Emblem of the return of the Sun, and the lengthening of the Days. For as \* both *December* and *January* were called *Guili* or † *Yule*, upon Ac-

\* *December* *guili*, eodem quo *Januarius* nomine vocatur.——*Guili* a conversione solis in auctum diei, nomen accipit. *Beda, ibid.*

† *Gehol* or *Geol* Angl-Sax. *Jol* vel *Jul*, Dan. Sax. And to this Day in the North *Yule*, *Youle*, signifies the solemn Festival of *Christmas*, and were Words used to denote a Time of Festivity very anciently, and before the Introduction of Christianity among the Northern Nations. Learned Men have disputed much about this Word, some deriving it from *Julius Caesar*, others from the Word *Geh-theol*, a *Wheel*, as *Bede*, who would therefore have it so called, because of the Return of the Sun's annual Course, after the Winter Solstice. But he, writing *de Rat. Temp.* speaks rather as an Astronomer than an Antiquary. The best Antiquaries derive it from the Word, *Ol*, *Ale*, which was much used in their Festivities and merry Meetings. And the *I* in *Iol*, *iul cimbr.* as the *Ge* and *Gi* in *Gehol*, *Geol*, *Giul*, Sax, are premised only as Intensives to add a little to the Signification, and make it more emphatical. *Ol* or *Ale*, as has been observed, did not only signify the Liquor they made Use of, but gave Denomination likewise to their greatest Festivals, as that of *Gehol* or *Yule* at *Midwinter*; and as is yet plainly to be discern'd in that Custom of the *Whitsun-Ale*, at the other great Festival. *Elstob. Sax. Hom. Birth. Day-Greg. Append. P. 29.*

*Bishop Stillingfleet* has also taken Notice of this, and says, That some think the Name of this Feast was taken from *Iola*, which in the *Gothick* Language signifies to make merry. But he seems not inclinable to this Opinion, and therefore tells us, that *Olaus Rudbeck* thinks the former (*viz.* Its being called so from the Joy that was conceived at the Return of the Sun) more proper, not only from *Bede's* Authority, but because in the old *Runic Fasti*, a *Wheel* was used to denote that Festival. *Stilling. Orig. Britan.* count



count of the Sun's Returning, and the Increase of the Days; so, I am apt to believe, the Log has had the Name of the *Yule-Log*, from its being burnt as an Emblem of the returning Sun, and the Increase of its Light and Heat.

THIS was probably the Reason of the Custom among the *Heathen Saxons*; but I cannot think the Observation of it was continued for the same Reason, after Christianity was embraced. For Bishop *Stillingfleet* observes in his *Origines Britannicæ*, "That tho' the ancient *Saxons* observed Twelve Days at that Time, and sacrificed to the Sun, in hopes of his Returning; yet when Christianity prevail'd, all these Idolatrous Sacrifices were laid aside, and that Time of Feasting was joined with the religious Solemnity of that Season, which in other Parts of the World were observed by Christians." And in like Manner as these Days of Feasting were joined with the religious Solemnities of that Season, so the keeping up of this Custom, seems to have been done with another View, than it was originally. If a Conjecture may be allowed, it might have been done on Account  
I of

## 130 *The Antiquities of*

of our Saviour's Birth, which happened that Night. For as the Burning of it before Christianity, was an Emblem of the Coming of the Sun, which they worshipped as their God; so the continuing it after, might have been for a Symbol of that Light, which was that Night born into the World: *The Light that shineth in Darknes; the Light that lightned the Gentiles, that turn'd them from Darknes to Light, and from the Power of Satan unto GOD.*

AND indeed it will be some strengthening of the Conjecture, that Light has been the Emblem of several Things, both in Scripture, and in the ancient Church: For the Scripture makes use of it, and the Church in Imitation of the Scripture, as a lively Representation of several Things. Thus Light is the Emblem of GOD: *For GOD is Light*, says the Apostle St. John. *John the Baptist was a Burning and a Shining Light.* And therefore in some Places it \* is

---

\* Feruntur quoque brandæ seu faces ardentes, & fiunt ignos, qui significant sanctum Joannem, qui fuit lumen & lucerna ardens, & præcedens & præcursor veræ lucis, quæ illuminat omnem hominem venientem in hunc mundum. *Durand. Rational. Lib. 7. Cap. 14. Nu. 12.*

customary to carry Torches on *St. John the Baptist's Eve*, to represent *St. John Baptist* himself, who was *a Burning and a Shining Light, and a Preparer of the Way for the True Light, that lighteneth every Man that cometh into the World.* The Apostles were *the Light of the World*; and as our Saviour was frequently called *Light*, so was this his Coming into the World signified, and pointed out by the Emblems of Light: "It was then (says our Country-man *Gregory*) the longest Night in all the Year; and it was the midst of that, and yet there was Day where he was: For a glorious and betokening Light shined round about this *Holy Child*. So says Tradition, and so the Masters describe the Night Piece of the Nativity. If this be called in Question, as being only Tradition, it is out of Dispute, that the Light which illuminated the Fields of *Bethlehem*, and shone round about the *Shepherds* as they were watching their Flocks, was an Emblem of that Light, which was then come into Word. What \* can be the meaning,

I 2

says

---

\* Quid est quod apparenti angelo divinæ quoque claritatis splendor eos circumdedit, quod nunquam in tota testamenti



says *venerable Bede*, that this Apparition of Angels was furrounded with that heavenly Light, which is a Thing we never meet with in all the old Testament? For tho' Angels have appeared to Prophets and holy Men, yet we never read of their Appearing in such Glory and Splendor before. It must surely be, because this Privilege was reserved for the Dignity of this Time. For when the true Light of the World, was born in the World, it was very proper that the Proclaimer of his Nativity, should appear in the Eyes of Men, in such an heavenly Light, as was before unseen in the World. And that *supernatural Star*, which was the Guide of the *Eastern Magi*, was a Figure of that *Star*, which was risen out of *Jacob*; of that *Light* which should lighten the Gentiles. "God, says *Bishop Taylor*, sent a "miraculous Star, to invite and lead them to "a new and more glorious Light, the Light "of Grace and Glory.

---

stamenti veteris serie & reperimus, cum tam innumeris vicibus angeli prophetis & iustis apparuerunt, nusquam eos fulgore divinæ lucis homines circumdedisse legimus; nisi quod hoc privilegium recte hujus temporis dignitati servatum est? &c. *Bed. Hyem. de Sanct. in Gal. Cant.*

In Imitation of this, as *Gregory* tells us, the Church went on with the Ceremony: And hence it was, that for the three or four First Centuries, the whole *Eastern Church*, called the Day, which they observed for our Saviour's Nativity, the *Epiphany* or Manifestation of the Light. And *Cassian* tells us, \* That it was a Custom in *Egypt*, handed down by Tradition, as soon as the *Epiphany*, or Day of Light was over, &c. Hence also came that ancient Custom of the same Church, taken Notice of by *St. Jerome*, of † lighting up Candles at the Reading of the Gospel, even at Noon-Day; and that, not to drive away the Darknefs, but to speak their Joy for the good Tydings of the Gospel, and be an Emblem of that Light, which the Psalmist says, *was a Lamp unto his Feet, and a Light unto his Paths.*

---

\* Intra *Egypti* Regionem mos iste traditione antiqua servatur, ut peracto epiphaniarum die, &c. *Cassian, Coll.* 10. C. 20.

† Absque martyrum reliquiis per totas orientis ecclesias, quum legendum est evangelium, accenduntur luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum, &c. *Jerom, Cont. Vigil.* Cap. 2.

## 134 *The Antiquities of*

• LIGHT therefore having been an Emblem of so many Things, and particularly of our LORD JESUS CHRIST, both in the sacred History, and in the Practice of the Church; it is no way improbable, that after their Conversion, the Saxons used it as an Emblem of him, who that Night came into the World, and was the Light thereof. In the City of *Constantinople*, on the *Eve of Easter*, there was a Custom practised, much like this of ours on *Christmas-Eve*. For then the whole City was illuminated with Tapers and Torches, which continued all the Night, turning the Night into Day, till almost the Day appeared. The Reason of this Custom, was to represent that Light which the next Day arose upon the World. The Difference between these two Customs, is that of the Time, the Reason of their Observation is much the same. The one illuminated the *Eve of Easter*, that there might be an Emblem of the Sun of Righteousness, who the next Day arose upon the World; the other, the *Eve of Yule*, to give an Emblem of that Light which

---

\* *Euf. Vit. Constan. Cap. 22. Lib. 5.*



## *the Common People.* 135

was the *Day Spring from on High*. Nay, this  
Eve of *Yule*, as *Gregory* tells us, " was illumi-  
" nated with so many Tapers among the An-  
" cients, as to give to the *Vigil* the Name of  
" *Vigilia Luminum*; and the Ancients, says  
" He, did well to send Lights one to another,  
" whatever some think of the *Christmas-Candle*.



CHAP.



## C H A P. XIV.

*Of adorning the Windows at Christmas with Laurel: What the Laurel is an Emblem of: An Objection against this Custom taken off.*



ANOTHER Custom observed at this Season, is the adorning of Windows with *Bay* and *Laurel*. It is but seldom observed in North, but in the Southern-Parts, it is very Common, particularly at our *Universities*; where it is Customary to adorn, not only the Common Windows of the *Town*, and of the *Colleges*, but also to bedeck the *Chapels* of the *Colleges*, with *Branches of Laurel*.

THE *Laurel* was used among the ancient *Romans*, as an Emblem of several Things, and in

in particular, of \* *Peace*, and Joy, and Victory. And I imagine, it has been used at this Season by Christians, as an Emblem of the same Things; as an Emblem of Joy for the Victory gain'd over the Powers of Darknes, and of that *Peace on Earth, that Good-will towards Men*, which the Angels sung over the Fields of *Bethlehem*.

It † has been made use of by the *Non-Conformists*, as an Argument against Ceremonies, that the second Council of *Bracara*, || *Can. 73.* forbad Christians “ to deck their Houses, with “ *Bay Leaves and Green Boughs.* But the Council does not mean, that it was wrong in Christians, to make use of these Things, but only “ *at the same Time with the Pagans, when “ they observed and solemnized their Paganish “ Pastime and Worship.* And of this Prohibiti-

---

\* *Laurus & pacifera habetur, quam præendi inter armatos hostes, quietis sit indicium. Romanis præcipue lætitiæ victoriarumque nuntia. Polyd. Virg. de Rer. Invent. Lib. 3. Cap. 4. P. 164.*

† *The general Defence of the three Articles of the Church of England. D. 107.*

|| *Non liceat iniquas observantias agere Kalendarum, & ociis vacare Gentilibus, neque lauro, neque viriditate arborum cingere domos. Omnis enim hæc observatio Paganismi est. Bracc. Can. 73. Instell.*

“ on,



“on, they give this Reason in the same Canon;  
 “*Omnia hæc observatio paganismi est.* All this  
 “kind of Custom doth hold of Paganism: Be-  
 “cause the outward Practice of *Heathenish Rites*,  
 “perform’d jointly with the Pagans themselves,  
 “could not but imply a Consent in Paganism.

BUT at present, there is no hazard of any  
 such Thing. It may be an Emblem of Joy to  
 us, without confirming any, in the Practice of  
*Heathenism*. The *Time*, the *Place*, and the  
*Reasons* of the Ceremony, are so widely diffe-  
 rent; that, tho’ formerly, to have observed it,  
 would unquestionably have been a Sin, it is  
 now become harmless, comely, and decent.





CHAP. XV.

Of the Christmas Carol, an ancient Custom: The common Observation of it very unbecoming.



As soon as the Morning of the Nativity appears, it is customary among the common People to sing a Christmas-Carol, which is a Song upon the Birth of our Saviour, and generally sung with some \* others, from the Nativity to the Twelveth-Day, the Continuance of Christmas. It comes, they say, from Cantare, to sing, and Rola, which is

---

\* Such are, The New-Year's Songs, and that whose Burden is Hagmena. The Word Hagmena is the same as Hagmeene, or the Holy Month. Angli, says Hospinnian, Halegmonath, quasi sacrum mensem vocant. Hosp. de Orig. Esh. P. 81.

## 140 *The Antiquities of*

an Interjection of Joy: For in ancient Times, the Burden of the Song, when Men were Merry, was *Rola, Rola*.

THIS kind of Songs is of an Ancient standing: They were sung early in the Church itself, in memory of the Nativity, as the many HYMNS for that Season manifestly declare: *Tertullian* says, \* it was customary among the Christians, at their Feasts, to bring those, who were able to sing, into the Midst, and make them sing a Song unto GOD; either out of the Holy Scripture, or of their own Composing and Invention. And as this was done at their Feasts, so no doubt it was observed at the great Feast of the Nativity; which Song, no Question of it, was to them, what the *Christmas Carol* should be to us. In after Ages we have it also taken Notice of: For *Dunand* tells us, † That on the Day of the Nativity, it was usual for the Bi-

---

\* Ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo cantare. *Tertul. Advers. Gent. C. 39.*

† In quibusdam quoque locis. — In natali Prælati cum suis clericis ludant, vel in domibus episcopallibus: Ita ut etiam descendant. — Ad cantus. *Dunand. Rat. Lib. 6. C. 86. S. 9.*



shops of some Churches to sing among their Clergy, in the Episcopal House, which Song was undoubtedly a *Christmas-Carol*.

THE Reason of this Custom seems to be an Imitation of the *Gloria in Excelsis*, or *Glory be to GOD on High*, &c. which was sung by the Angels, as they hovered o'er the Fields of *Bethlehem*, in the Morning of the Nativity. For even that Song, as the learned Bishop *Taylor* observes, was a *Christmas-Carol*. As soon, says he, as these blessed Choristers had sung their *Christmas-Carol*, and taught the Church a Hymn, to put into her Offices for Ever, in the Anniversary of this Festivity; the Angels, &c.

WAS this performed with that Reverence and Decency, which are due to a Song of this Nature, in Honour of the Nativity, and Glory to our LORD, it would be very commendable; but to sing it, as is generally done, in the midst of *Rioting and Chambering, and Wantonness*, is no Honour, but Disgrace; no Glory, but an Affront to that Holy Season, a Scandal to Religion, and a Sin against CHRIST.



## C H A P. XVI.

*Of New-Year's-Day's Ceremonies: The New-Year's-Gift an harmless Custom: wishing a good New-Year, no Way sinful. Mumming, a Custom which ought to be laid aside.*



AS the Vulgar are always very careful to End the *old Year* well, so they are also careful of Beginning well the *new one*: As they End the Former with a hearty Compotation, so they begin the Latter with the Sending of Presents, which are termed New-Year's-Gifts, to their Friends and Acquaintances: The Original of both which Customs, is \* *superstitious and sinful*;

\* Et sic quidem annum veterem terminamus, novumque auspicamur, inauspicatis prorsus diisque auspiciis. *Hosp. de Orig. Fest. Christ, P. 41.*

and was observed that the succeeding Year, might be prosperous and successful.

“ BISHOP \* *Stillingfleet* tells us, That a-  
 “ mong the *Saxons* of the *Northren Nations*,  
 “ the Feast of the New-Year was observed with  
 “ more than ordinary Jollity: Thence as *Ottavio*  
 “ *Wormius* and *Scheffer* observe, they recko-  
 “ ned their Age by so many † *Jola's*; and  
 “ *Snorro Sturleson* describeth this New-Year's  
 “ Feast, just as *Buchannan* sets out the *British*  
 “ *Saturalia*, by Feasting and sending Presents,  
 “ or New-Year's Gifts, one to another.

THE Poet *Naogeorgus* says, || That it was  
 usual at that Time, for Friends to present each  
 other with a New-Year's Gift; for the Hus-  
 band the Wife; the Parents, their Children;  
 and Master's their Servants; which, as \* *Hof-*

\* *Orig. Brit. P. 343.*

† *Iola*, in the Gothick Language signifies to make merry.  
*Stilling. ibid.*

|| *Jani* — *Calendis*,

*Atque etiam strenæ charis mittuntur amicis:*

*Conjuiibusq; viri donant, gnatisq; parentes,*

*Et domini famulis, &c.*

*Hosp. de Orig. Fest. Christ. P. 41.*

\* *Hospin. ibid.*



*pinian* tells us, was an ancient Custom of the Heathens, and afterwards practis'd by the Christians.

AND no doubt, those Christians were highly worthy of Censure, who imagined, as the Heathens did, that the sending of a Present then, was any way *Lucky*, and an *Omen* of the Success of the following Year. For this was the very Thing that made both several Holy Men, and some general Councils, take notice of, and forbid any such Custom: because the Observance of it, out of any such Design and View, was Superstitious and Sinful. We are told, in a Place of *St. Austin*, \* the Observation of the Calends of *January* is forbid, the Songs which were wont to be sung on that Day, the Feastings, and the Presents which were then sent as a Token and Omen of a good Year. But to send a Present at that Time, out of Esteem, or Gratitude, or Charity, is no where

---

\* Citatur locus ex *Augustino*, in quo præcipitur, ne observentur calendæ *Januarii*, in quibus cantilenæ quædam, & comessationes, & ad invicem dona donentur, quasi in principio anni, boni fati augurio. *Hosp. de Orig. Fest. Christ. in Fest. Jan.*

forbid :

forbid: On the Contrary, it is Praise worthy. For tho' the \* ancient Fathers did vehemently inveigh against the Observation of the Calends of *January*; yet it was not because of those Presents, and Tokens of mutual Affection and Love that passed; but because the Day it self was dedicated to Idols, and because of some prophane Rites and Ceremonies they observed in solemnizing it. If then I send a New-Year's Gift to my Friend, it shall be a Token of my Friendship; if to my Benefactor, a Token of my Gratitude; if to the *Poor*, (which at this Time must never be forgot) it shall be to make their Hearts sing for Joy, and give Praise and Adoration to *the Giver of all good Gifts.*

ANOTHER old Custom at this Time, is the wishing of a *good New-Year*, either when a New-Year's Gift is presented, or when Friends meet, or when a New-Year's Song is sung at

---

\* In calendas *Januarias* antiqui patres vehementius invehebantur, non propter istas missitationes adinvicem, & mutui amoris pignora, sed propter diem idolis dicatum: Propter ritus quosdam profanos, & sacrilegos in illa solennitate adhibitos. *Mountacut. Orig. Eccles. Pars Prior. P.* 128.

146 *The Antiquities of*

the Door; the Burden of which is, *we wish you a happy New-Year.*

THIS is also a Custom among the Modern Jews, who on the first Day of the Month \* *Tisri*, have a splended † Entertainment, and wish each other a happy New-Year.

Now the Original of this Custom is Heathenish, as appears by the Feasting and Presents before mentioned, which were a Wish for a good Year. And it was customary among the Heathens on the Calends of *January*, to go about and sing a *New-Year's Song*. *Hospinian* therefore tells us, That || when Night comes on, not only the Young, but also the Old of both

---

" \* *The Month Tisri, was the Seventh Month according to the Jews sacred Computation; and therefore it is commanded to be celebrated the first Day of the seventh Month, Lev. xxiii. 24. But according to their civil Computation, it was their first Month; so that Feast may be termed their New-Year's Day. Goodw. Antiq. Lib. 3. Cap. 7.*

† *Reperiunt mensam dulcissimis cibus instructam: Eicum assederint, quivis partem de cibus illis sumit, & anhus, inquit, bonus & dulcis sit nobis omnibus. Hosp. de Fest. Orig. P. 54.*

|| *Discurrunt namque noctu, tam senes quam juvenes promiscui sexus, cantantes præ foribus divitum, quibus felicem annum cantando precantur & optant. Hospin. de Orig. Fest. Jan.*

Sexes,



## *The Common People.* 147

Sexes, run about here and there, and sing a Song at the Doors of the wealthier People, in which they wish them a *happy New-Year*. This he speaks indeed of the Christians, but he calls it an exact Copy of the Heathens Custom.

BUT however I cannot see the Harm of retaining this ancient Ceremony, so it be not used superstitiously, nor attended with Obscenity and Lewdness. For then there will be no more in it, than an hearty Wish for each others Welfare and Prosperity; no more Harm, than wishing a good Day, or good Night; than in bidding one *GOD speed*; or than in wishing to our Friend, what *Abraham's* Servant did to himself, O \* *LORD GOD of my Master Abraham, I pray thee send me good speed this Day.*

THERE is another Custom observed at this Time, which is called among us *Mumming*; which is a changing of Clothes between Men and Women; who when dress'd in each others Habits, go from one Neighbour's House to ano-

---

\* Gen. xxiv. 12.

## 148 *The Antiquities of*

ther, and partake of their *Christmas-Cheer*, and make merry with them in Disguise, by dancing and singing, and such like Merriments.

THIS \* is an Imitation of the Customs of the *Sigillaria*, or Festival Days which were added to the ancient † *Saturnalia*, and observed by the Heathens in *January*; which was a going in Disguise, not publickly, or to any indiffe-

---

\* Hoc prorsus fit ad imitationem ludorum sigillarium, oscillarium & occillatorum, qui pars erat saturnaliorum, & circa mensem *Januarium* passim in domibus privatim, non publice, exercebantur inter familias. *Hosp. de Orig. &c.*

“ † The Original of the Saturnalia, as to the Time, is  
 “ unknown, Macrobius assuring us, That it was celebrated  
 “ in Italy long before the Building of Rome. The Story of  
 “ Saturn, in whose Honour it was kept, every Body is ac-  
 “ quainted with. As to the Manner of the Solemnity, be-  
 “ sides the Sacrifices and other Parts of publick Worship, there  
 “ were several lesser Observations worth our Notice. As  
 “ first the Liberty now allowed to Servants to be free and  
 “ merry with their Masters, so often alluded to in Authors.  
 “ 'Tis probable this was done in Memory of the Liberty en-  
 “ joy'd in the Golden Age, under Saturn, before the Names  
 “ of Servant and Master were known to the World. Be-  
 “ sides this they sent Presents to one another, among Friends.  
 “ No War was to be proclaim'd, and no Offender executed.  
 “ The Schools kept a Vacation, and nothing but Mirth and  
 “ Freedom was to be met with in the City. They kept at  
 “ first only one Day, the Fourteenth of the Kalends of Janu-  
 “ ary; but the Number was afterwards increas'd to threes,  
 “ four, five, and some say seven Days. Kennet. Rom.  
 “ Antiq, P. 96.

rent

rent Place; but privately, and to some well known Families.

THIS kind of Custom received a deserved Blow from the Church, and was taken Notice of in the Synod \* of *Trullus*; where it was decreed, that the Days called the *Calends*, should be intirely strip'd of their Ceremonies, and the Faithful should no longer observe them: That the publick Dancings of Women should cease, as being the Occasion of much Harm and Ruin, and as being invented and observed in honour of their Gods, and therefore quite averse to the Christian Life. They therefore decreed, that no Man should be Cloathed with a Woman's Garment, no Woman with a Man's.

IT were to be wish'd, this Custom, which is still so Common among us at this Season of the Year, was laid aside; as it is the Occasion of much † Uncleanness and Debauchery, and

---

\* *Can. Trull. 62. Bal. 435.*

† Hoc autem, quum noctu fiat, nemini dubium esse debet, quin sub hoc prætextu, multa obscæna & turpia perpetrantur simul. *Hosp. de Orig. Fest. 41.*

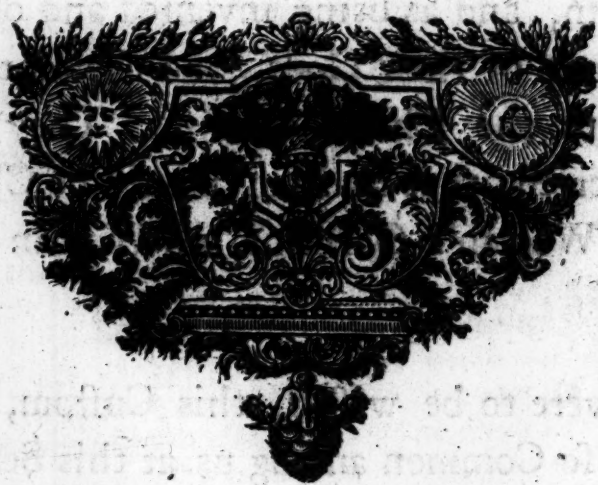


## 150 *The Antiquities of*

directly opposite to the Word of GOD. *The*  
*\* Woman shall not wear that which pertaineth*  
*unto a Man, neither shall a Man put on a Woman's*  
*Garment; for all that do so, are Abomination*  
*unto the LORD thy GOD.*

---

\* Deut. xxii.



CHAP.



C H A P. XVII.

*Of the Twelfth Day; how observed: The Wickedness of observing the Twelve Days after the common Way.*



**O**n the *Epiphany*, or *Manifestation* of *CHRIST* to the Gentiles, commonly called the Twelfth-Day, the *Eastern Magi* were guided by the Star, to pay their Homage to their Saviour; and because they came that Day, which is the Twelfth after the Day of the Nativity, it is therefore called the *Twelfth-Day*.

The Twelfth-Day it self is one of the greatest of the Twelve, and of more jovial Observation than the Others, for the visiting of Friends

Friends and Christmas-Gambols. The Rites of this Day are different in divers Places, tho' the End of them is much the same in all; namely, to do honour to the Memory of the *Eastern Magi*, whom they suppose to have been Kings. In \* *France*, one of the Courtiers is chosen King, whom the King himself, and the other Nobles attend at an Entertainment. In *Germany*, they observe the same Thing on this Day in Academies and Cities, where the Students and Citizens create one of themselves *King*, and provide a Magnificent Banquet for him, and give him the Attendance of a *King*, or a *stranger Guest*. Now this is answerable to that Custom of the *Saturnalia*, of *Masters* making *Banquets* for their *Servants*, and waiting on them; and no Doubt this Custom has in Part sprung from that.

NOT Many Years ago, this was a common *Christmas-Gambol* in both our *Universities*; and it is still usual in other Places of our

---

\* In *Gallia* unus ex ministris, &c.——Idem in *Germania*, &c. *Hospin. in Epiphan.*



Land, to give the Name of *King* or *Queen* to that Person, whose extraordinary Luck hits upon that Part of the divided *Cake*, which is honour'd above the others, with a *Bean* in it.

BUT tho' this be generally the greatest of the Twelve, yet the others preceeding are observed with Mirth and Jollity, generally to Excess. Was this Feasting confined within the Bounds of Decency and Moderation, and gave more way than it does to the Exercises and the Religious Duties of the Season, it would have nothing in it immoral or sinful. The keeping up of Friendship, and Love, and old Acquaintance, has nothing in it harmful; but the Misfortune is, Men upon that Bottom, act rather like Brutes than Men, and like Heathens than Christians; and the Preservation of Friendship and Love, is nothing else but a Pretence for Drunkenness, and Rioting, and Wantonness. And such I am afraid hath been the Observation of the Christmas-Holy-days, since the holiest Times of the Christian Church; and the generality of Men have rather look'd upon

## 154 *The Antiquities of*

upon them, as a \* Time of Eating and Drinking, and Playing, than of returning Praises and Thanksgivings to God, for the greatest Benefit he ever bestow'd upon the Sons of Men.

Gregory Nazianzen, in that excellent Oration of his upon Christmas-Day, says, Let us not celebrate the Feast after an Earthly, but an Heavenly Manner; let not our Doors be crown'd; let not Dancing be encourag'd; let not the Cross-paths be adorned, the Eyes fed, nor the Ears delighted, &c. Let us not Feast to excess, nor be Drunk with Wine, &c. From this we may clearly see, what has been the Custom in these Days. And in all Probability it has been much the same among us, from the Beginning of Christianity: However fabulous that Story may be, taken Notice of by † Bishop Stillingfleet, from *Hector Boetbius*, "That King  
" *Arthur* kept with his Nobles at *York*, a very

---

\* *Vide Bishop Blackall's Sermon on the Lawfulness and the right Manner of keeping Christmas and other Christian Festivals.*

† *Origin. Britan. Stilling.*

" *prophane*

“ prophane *Christmas* for † Thirteen Days together, and that such Jollity and Feasting then, had its Original from him. ” But however these Words, if true, may be a Testimony of the too great Antiquity of the Abuse of this Festival; yet they will by no Means justify *Buchannan*’s Comment upon them. For as the learned Bishop goes on, “ *Buchannan* is so well pleased with this notable Observation, that he sets it down for good History, saying upon it, that the old *Saturnalia* were re- new’d, only the Days increased, and *Saturn*’s Name chang’d to *Cesar*’s: For says he, we call the Feast *Julia*. But why should the Name of *Saturn* be changed into *Cesar*’s? Was he worshipped for a GOD among the

---

† *Christmas-Day* is said to be none of the twelve Days, but one of the twenty. For if it was added, it would make thirteen Days, which are the thirteen Days here mentioned. It is said to be one of the twenty Days, because, as I imagine, it was reckon’d among those twenty Days in which the Church forbade Fasting. For in the Laws of *Canutus*, it is order’d, || That no Man shall fast from *Christmas-Day*, till after the Octave of the Epiphany, except he do it out of Choice, or it be commanded him of the Priest.

|| *Atque ab ipso natali Jesu Christi die ad octavam ab Epiphania lucem, jejunia nemo observato, nisi quidam judicio ac voluntate fecerit sua, aut id ei fuerit a sacerdote imperatum.* *Seld. Analect. Lib. 2. P. 108.*

“ *British*



“ *British* Christians, as *Saturn* was among the  
 “ old *Pagans*? But the Name *Julia* imports it;  
 “ by no Means. For *Buchannon* does not  
 “ prove, that this Name was ever used for  
 “ that Festival among the *Britains*; and the  
 “ *Saxons*, who brought in both the Name  
 “ and the Feast, give another \* Reason for  
 “ it.”

*BUCHANNAN* seems therefore to have a great deal more Malice than Truth on his Side. But however such Revellings, and Frolicks, and Extravagances, whether or not derived from the old *Saturnalia*, as are customary at this Season, do come very near to, if not exceed its Liberties. In particular, what commoner at this Season, than for Men to rise early in the Morning, that they may follow strong Drink, and continue untill Night, till Wine inflame them? As if *CHRIST* who came into the World to save us, and was manifested to destroy the Works of the Devil; was to be honour'd with the very Works he came to destroy.

---

\* *Vide Chap. Christ. Candle.*

WITH some, *Christmass* ends with the *Twelve Days*, but with the Generality of the Vulgar, not till *Candlemass*. Till then they continue Feasting, and are ambitious of keeping some of their *Christmass-Chear*, and then are as fond of getting quit of it. *Durand* tells us, \* They celebrated this Time with Joy, because the Incarnation of CHRIST was the Occasion of Joy to Angels and Men. But the lengthening of the Time from Twelve to Forty Days, seems to have been done out of Honour to the *Virgin Mary's Lying-in*: Under the old Law, the Time of Purification was Forty Days, which was to Women then, what the *Month* is to Women now. And as during that Time, the Friends and Relations of the Women, pay them Visits, and do them abundance of Honour; so this Time seems to have been calculated, to do Honour to the *Virgin's Lying-in*.

THERE is a Canon in the Council of *Trullus*, † against those who bak'd a Cake in ho-

---

\* Hanc Quadragesimam cum gaudio celebramus, quia Christi incarnatio fuit gaudium angelorum & hominum; *Durand. Lib. 6. C. 22.*

† *Can. 80. Trul. Bal.*

nour of the Virgin's Lying-in, in which it is decreed, that no such Ceremony should be observed; because it was otherwise with her, at the Birth of our Saviour, than with all other Women. She suffer'd no Pollution, and therefore needed no Purification, but only in Obedience to the Law: If then the Baking of a single Cake was faulty, how much more so many Feasts in her Honour?







C H A P. XVIII.

*Of St. Paul's Day ; The Observation of the Weather, a Custom of the Heathens, and handed down by the Monks : The Apostle St. Paul himself is against such Observations ; The Opinion of St. Austin upon them.*



THE Observation of the Weather which is made on this Day is altogether ridiculous and superstitious. If it happen to be unclouded and without Rain, it is look'd upon as an Omen of the following Year's Success, if otherwise that the Year will be unfortunate. Thus the old Verse,

*Clara*

*Clara dies Pauli, bona tempora denotat anni,  
Si fuerint venti, denarrant praelia genti,  
Si nix aut pluvia, pereunt animalia quæque.*

THE Interpretation of which is very well known to be this,

If *St. Paul's Day* be fair and clear,  
It doth betide a happy Year;  
If blustering Winds do blow aloft  
Then Wars will trouble our Realm full oft.  
And if it chance to Snow or Rain,  
Then will be dear all Sorts of Grain.

SUCH also is the Observation of *St. Swin's Day*, which if rainy is a Token that it will rain for forty Days successively; such is the Observation of \**Candlemas-Day*, such is *Childermas-Day*, such *Valentine's-Day*, and some others.

How *St. Paul's Day* came to have this particular Knack of foretelling the good or evil

---

\* Si sol splendescat *Maria* purificante,  
Major erit glacies post festum quam fuit ante.

Fortune

Fortune of the following Year, is no easy Matter to find out. The Monks who were undoubtedly the first who made this wonderful Observation, have taken Care it should be handed down to Posterity, but why and for what Reason this Observation was to stand good, they have taken Care to conceal. In Church Affairs indeed they make free with handing down *Traditions* from Generation to Generation, which being approved by an infallible Judgment, are to be taken for granted; but as far as I hear, they never pretended to an infallible Spirit, in the Study of the Planets. One may therefore, without the Suspicion of Heresy, or fear of the *Inquisition*, make a little Inquiry into this Affair, and see whether it be true or false, whether it is built upon any Reason or no Reason, whether still to be observed, or only laugh'd at as a Monkish Dream.

Now as it is the Day of that Saint, the great Apostle St. Paul, I cannot see there is any Thing to be built upon. He did indeed labour more abundantly than all the Apostles; but ne-

L

ver,



162 *The Antiquities of*

yer, that I heard, in the Science of Astrology. And why his Day should therefore be a standing *Almanack* to the World, rather than the Day of any other *Saint*, will be pretty hard to find out. I am sure there is a good Number of them, have as much Right to Rain or fair Weather as *St. Paul*, and if *St. Andrew*, *St. Thomas*, &c. have not as much Right to Wind or Snow, let the Reader judge.

As it is the Twenty fifth Day of *January*, one would think that could be no Reason. For what is that Day more than another? Indeed they do give some Shew of Reason, why Rain should happen about the Time of *St. Switbin*, which is this. About the Time of his Feast, which is on the Fourteenth of *July*, there are two rainy *Constellations*, which are called *Pracepe* and *Afellus*, which arise *cosmically*, and generally produce Rain. And to be sure in the Course of the Sign *Aquarius*, there may be both Rain and Wind and fair Weather, but how these can foretell the Destiny of the Year, is the Question.

As

As then there is nothing in the *Saint* or his Day to prognosticate any such Thing, I mean, as it is the Day of *St. Paul*, or the Twenty fifth of *January*, so I must confess I cannot find out what may be the Ground of this particular Observation. But however thus much is very obvious, that this Observation is an exact Copy of that superstitious Custom among the Heathens, of observing one Day as good, and another as bad. For among them, were lucky and unlucky Days; some were *dies atri*, and some *dies albi*; the *atri* were pointed out in their *Calendar*, with a black Character, the *albi* with a white; the former to denote it a Day of bad Success, the latter a Day of good. Thus have the *Monks* in the dark and unlearned Ages of Popery copy'd after the Heathens, and dream'd themselves into the like Superstitions, esteeming one Day more successful than another; and so according to them, it is very unlucky to begin any Work upon *Childermass-Day*; and what Day soever that falls on, whether on a *Munday*, *Tuesday*, or any other, nothing must be begun on that Day through the Year; *St. Paul's Day* is the Year's *Fortune-Teller*,

L 2

*Teller*, *St. Mark's Day* is the Prognosticator of your Life and Death, &c. and so instead of perswading the People to lay aside the Whims and Fancies of the Heathen World, they brought them so effectually in, that they are still reigning in many Places to this Day.

BUT of all the Days of the Year, they could not have chosen one so little to the Purpose. For the very Saint, whose Day is so observed, has himself cautioned them against any such Observation: For in the Fourth Chapter of his Epistle to the *Galatians*, he tells them, how dangerous it was to observe Days and Months, and Times, and Years; which is not, as some would perswade us, to Caution us against the Observation of any Day but the *Lord's Day*; but only that we should not observe the abolished Feasts of the *Jews*, nor the abominable Feasts of the *Gentiles*, nor their superstitious Observation of fortunate and unfortunate Days. *St. Austin*, upon this Place, hath these Words, \* Let us not observe Years, and

---

\* Non itaque dies observemus, & annos & menses, & tempora; ne audiamus ab apostolo, timeo vos, ne forte  
fine



and Months, and Times, least we hear the Apostle telling us, I am afraid of you, least I have shewn on you labour in Vain. For the Persons he blames, are those who say, I will not set forward on my Journey, because it is the next Day after such a Time, or because the Moon is so; or I'll set forward that I may have Luck, because such is just now the Position of the Stars. I will not Traffick this Month, because such a Star presides, or I will, because it does. I shall plant no Vines this Year, because it is Leap-Year, &c.

THE learned Mr. Bingham, has among several others, a Quotation from the same St. *Austin* on these superstitious Observations, with which I shall conclude this Chapter. "To this kind, says he, belong all Ligatures and Remedies, which the School of Physicians reject and condemn; whether in Inchantments, or in certain Marks, which

*sine causa laboraverim in vobis. Eos enim culpatur, qui dicunt, non proficiscar, quia posterus est, aut quia luna sic fertur, vel proficiscar, ut prospera cedant, quia ita se habet positio siderum, &c. Beda ex Augustin. in loc.*

\* Bingham, 16 L. C. 5. *Antiq. Eccl. P. 300. Aust. de Doct. Christ. L. 2. C. 10.*

“ they call Characters, or in some other Things  
“ which are to be hanged and bound about  
“ the Body, and kept in a dancing Posture;  
“ not for any Temperament of the Body, but  
“ for certain Significations, either Ocult, or  
“ Manifest: Which by a gentler Name, they  
“ call Physical, that they may not seem to  
“ affright Men with the Appearance of Super-  
“ stition, but do good in a natural Way:  
“ Such are Ear-rings hanged upon the Tip of  
“ each Ear, and Rings made of an Ostriches  
“ Bones for the Finger; or when you are told  
“ in a Fit of Convulsions, or Shortness of  
“ Breath, to hold your left Thumb with  
“ your right Hand. To which may be added  
“ a thousand vain Observations, as, if any  
“ of our Members beat; if when two Friends  
“ are talking together, a Stone, or a Dog, or  
“ a Child, happens to come between them,  
“ they tread the Stone to Pieces, as the Divi-  
“ der of their Friendship, and this is toller-  
“ able in Comparifon of beating an innocent  
“ Child that comes between them. But it is  
“ more pleasant, that sometimes the Childrens  
“ Quarrel is revenged by the Dogs; for ma-  
“ ny

“ny Times they are so superstitious, as to  
“dare to beat the Dog that comes between  
“them; who turning again upon him that  
“smites him, sends him from seeking a vain  
“Remedy, to seek a real Physician indeed.  
“Hence proceed likewise these other Super-  
“stitions: For a Man to tread upon his Thre-  
“shold when he passes by his own House,  
“to return back to Bed again, if he chance  
“to sneeze as he is putting on his Shoes; to  
“return into his House, if he stumble at his  
“Going out; if the Rats know his Clothes,  
“to be more terrified with the Suspicion of  
“some future Evil, than concerned for the  
“present Loss. He says, *Cato* gave a wise  
“and smart Answer to such an one, who  
“came in some Consternation to consult him,  
“about the Rats having knawed his Stock-  
“ings; that, said he, is no great Wonder,  
“but it would have been a Wonder indeed,  
“if the Stockings had knawed the Rats. *St.*  
“*Austin* mentions this witty Answer of a  
“wise Heathen, to convince Christians the  
“better of the Unreasonableness and Vanity  
“of all such superstitious Observations. And  
“ he



“ he concludes, that all such Arts, whether  
 “ of trifling or more noxious Superstition,  
 “ are to be rejected and avoided by Christians,  
 “ as proceeding originally from some pernicious  
 “ Society between Men and Devils, and  
 “ being the Compacts and Agreements of such  
 “ treacherous and deceitful Friendship. The  
 “ Apostle forbids us to have Fellowship with  
 “ Devils; and that, he says, respects not only  
 “ Idols, and Things offered to Idols, but all  
 “ imaginary Signs pertaining to the Worship  
 “ of Idols, and also all Remedies, and other  
 “ Observations, which are not appointed publicly  
 “ by GOD to promote the Love of  
 “ GOD and our Neighbour, but proceed from  
 “ the private Fancies of Men, and tend to  
 “ delude the Hearts of poor deluded Mortals.  
 “ For these Things have no natural Virtue in  
 “ them, but owe all their Efficacy to a presumptuous  
 “ Confederacy with Devils: And  
 “ they are full of pestiferous Curiosity, tormenting  
 “ Anxiety, and deadly Slavery. They  
 “ were first taken up, not for any real Power  
 “ to be discerned in them, but gained their  
 “ Power by Mens observing them. And therefore  
 “ fore

“ fore by the Devil’s Art they happen dif-  
 “ ferently to different Men, according to their  
 “ own Apprehensions and Presumptions. For  
 “ the great Deceiver knows, how to procure  
 “ Things agreeable to every Man’s Temper,  
 “ and ensnare him by his own Suspicions and  
 “ Consent. ” XIX. C H A P.

Of Candlemas-Day; why so called;  
 the Blasphemy of the Church of Rome  
 in consecrating Wax Candles.

De-  
 called the  
 CHIST  
 the Temple;  
 it is called the Holy Virgin; be-  
 cause it was on it, that our SAVI-  
 OUR up in his Arms. And it is called the  
 Purification, because then the Holy Virgin was  
 purified. It is generally a Day of Festivity,  
 and more than ordinary Observation among  
 Women, and is therefore called the Women’s  
 Fast-Day. The Fastings seems to be observed  
 CHAP.



## C H A P. XIX.

*Of Candlemas-Day ; why so called ;  
the Blasphemy of the Church of Rome  
in consecrating Wax Candles.*

**T**HIS Day goes under several Denominations : It is called the Day of *CHRIST's* Presentation ; because on it *CHRIST* was presented in the Temple ; it is called the *Holy-Day* of *St. Simeon* ; because it was on it, that he took our *SAVI-OUR* up in his Arms : And it is called the *Purification*, because then the Holy Virgin was purified. It is generally a Day of Festivity, and more than ordinary Observation among Women, and is therefore called the *Wives-Feast-Day*. The Feasting seems to be observed in



in Honour of the Virgin *Mary*; for as on the Day of a Woman's being church'd, there is no common Entertainment, so it seems, that this Feasting was begun in the Times of Popery, by Way of Compliment to the Churching-Day of the Virgin *Mary*.

It has the Name of \* *Candlemas-Day*, because *Lights* were distributed and carried about in Procession, or because also the Use of *lighted Tapers*, which was observed all Winter at *Vespers* and *Litanies*, were then wont to cease, till the next *All-Hallowmas*.

THESE *Lights* so carried about, were blessed of the Priest, as *Hospinian* tells us, who made Use of the following Prayers at their Consecration. † We implore thee by the In-

---

\* Nos Anglica, *the Purification of our Lady*. Vel communi Sermonē potius, *Candlemas-Day*: A distributione & gestatione cereorum ardentium: Vel etiam, quod per illum diem cereorum usus in vespertinis precibus & litiis, per totam hyemem adhibitus, cessare solet, usque ad sanctorum omnium festum anni insequentis. *Montag. Orig. Eccl. Pars. Pri. P. 157.*

† Rogamus te per invocationem sancti tui nominis, & per intercessionem *Maria* beatæ virginis matris filii tui, &c. ut consecrare velis has candelas ad utilitatem & commodum hominis, &c. & mox, Domine Jesu, benedicas obsecro hanc creaturam ceream, & concede illi cælestem, — malignus spiritus contremescat, & ita territus aufugiat, &c. *Hospin, de Fest. Purific. P. 53.* vocation

vocation of thy Holy Name, and by the Intercession of the blessed Virgin *Mary*, the Mother of thy Son, whose Feast we this Day celebrate with the highest Devotion; and by the Intercession of all thy Saints, that thou wouldst sanctifie these *Candles* to the Good and Profit of Men, and the Health of his Soul and Body, whether in Earth or Sea. And again, O LORD JESU, I beseech thee, that thou wouldst bless this thy Creature of *Wax*, and grant it thy Heavenly Benediction, by the Power of thy Holy Cross; that as it was a Gift to Man by which the Darkness might be driven away, so now it may be endow'd with such Virtue by the Sign of the Holy Cross, that wheresoever it is lighted and placed, the evil Spirit may tremble, and, with his Servants, be in such Terror and Confusion as to fly away from that Habitation, and no more vex and disturb thy Servants.

AFTER this, he adjures the *Wax Candles*, in Words like these. \* I adjure thee, O thou

---

\* Adjuro te creaturam ceream in nomine Domini nostri & sanctæ Trinitatis, ut sis extirpatio & depulsio diaboli & spectrorum ejus, &c. *Hospin. ibid.*

waxen

waxen Creature, in the Name of our LORD and the Holy Trinity, that thou repel and extirpate the Devil and his Sprights, &c. And therefore all Christians (says *Eccius. Tom. 3. Hom. de Purificat.*) ought to use these Lights, with an holy Love; having a sincere Dependence, that thus they shall be freed by the Power of the Word and this Prayer, from all the Snares and Frauds of the Devil.

OUR Author upon this, says, That this is manifest Blasphemy and Idolatry. For as on the one Hand, they take the Name of God and the Holy Trinity in vain, so on the other they attribute to a Wax Candle, what should be ascribed to CHRIST alone, and the quickning Power of the Holy Ghost.







C H A P. XX.

*Of Valentine-Day ; its Ceremonies ;  
what the Council of Trullus thought  
of such Customs ; that they had bet-  
ter be omitted.*



This a Ceremony, never omitted among the Vulgar, to draw Lots, which they Term *Valentines*, on the Eve before \* *Valentine-day*. The Names of a select Number of one Sex, are by an equal Number of the other put into some Vessel ; and after that, every one draws a Name, which for the present is called their *Valentine*, and is also look'd upon as a good Omen of their being Man and Wife afterwards.

---

\* *Valentine a Presbyter of the Church was beheaded under Claudius the Emperor.*

T H E R E

THERE is a rural Tradition, that on this Day every \* Bird chuses its Mate. From this perhaps the youthful Part of the World hath first practised this Custom, so common at this Season.

In the *Trullan* Council we have Lots and Divinations forbid, as being some of those Things which provoked the *LORD* to anger against King † *Manassas*, who used Lots and Divinations, &c. upon which the *Scholiast* hath these Words. || The Custom of drawing Lots was after this Manner; on the 23d Day of

---

\* Nature the Mercare of the Almightye Lord  
That hote, colde, hebie, light, moist, and drie  
hath knit, by even number of Accord,  
In easie Cloice, began to speak and say.  
fowles take hede of my Sentence I pray,  
And for your ease, in fording of your need,  
as fast as I may speak, I will me speed.

We know well, how on St. Valentine's Day  
By my Statute, and through my governaunce  
We doe these your makes, and after flie away  
with hem, as I pricke you with Pleasaunce.

*Chaucer.*

† 2 Lib. Kings, Chap. 21.

Can. 65. in Syn. Trull. in Bals. P. 440.

June,

*June*, which is the Eve of *St. John Baptist*, Men and Women were accustomed to gather together in the Evening by the Sea-side, or in some certain Houses, and there adorn a Girl, who was her Parents first-begotten Child, after the Manner of a Bride. Then they feasted and leaped after the Manner of *Bacchanals*, and danced and shouted as they were wont to do on their Holy-days: After this they poured into a narrow neck'd Vessel some of the Sea-Water, and put also into it certain Things belonging to each of them. Then as if the Devil gifted the Girl, with the Faculty of telling future Things; they would enquire with a loud Voice, about the good or evil Fortune that should attend them: Upon this the Girl would take out of the Vessel, the first Thing that came to Hand, and shew it, and give it to the Owner, who upon receiving it, was so foolish as to imagine himself wiser, as to the good or evil Fortune that should attend him.

THIS Custom, as he tells us a little after, is altogether diabolical: And surely it was so, being



## *The Common People: 177*

being used as a Préface of what was future. Was the Custom of the Lots now mention'd, used as among the Heathens, they would no Doubt be as worthy of Condemnation; but as far as I know, there is but little Credit given to them; tho' that little is too much, and ought to be laid aside. But if the Custom was used without any Mixture or Allay of Superstition, as I believe it is in some Places, yet it is often attended with great Inconveniences and Misfortunes, with Uneasinesses to Families, with Scandal, and sometimes with Ruin.





## C H A P. XXI.

Of Shrove-tide ; *what it signifies ; the Custom of the Papists at this Season ; that our present Customs are very unbecoming.*



SHROVE-TIDE signifieth the Time of *confessing Sins*, as the Word *Tide*, which signifies Time ; and the Saxon Word *Shrive* or *Shrift*, which signifies *Confession*, plainly shew. The Reason why this Time is so denominated is, because it was set apart by the Church of Rome for a Time of *Shriving* or *confessing Sins*. For then People were wont to confess their Sins, and re-

ceive

ceive the Sacrament, that they might be better prepar'd for the Religious Observation of the following Season of *Lent*. Thus in the Constitutions of \* *Simon Sudbury*, it is ordered, "That Lay-Men should be admonished to  
 " confess in the very Beginning of *Lent*." And in *Theodolphus's Capitula*, it is order'd, "That  
 " on the Week next before *Lent*, every Man  
 " should go to his Shrift, and his Shrift  
 " should thrive him in such a Manner, as  
 " his Deeds which he had done requir'd:  
 " And that he should charge all that belong  
 " to his District, that if any of them have  
 " Discord with any, he make Peace with him;  
 " if any one will not be brought to this, then  
 " he shall not thrive him; but then he shall  
 " inform the Bishop, that he may convert

---

\* *Simon of Sudbury Archbishop of Canterbury, was made at Lambeth A. D. 1373, in the second Year of Richard the Second, in the first Year of Urban the fifth Pope, and Clement the seventh Anti-Pope. This most eloquent Man, who was wise incomparably beyond the rest of the Kingdom; sat about six Years, and at last was beheaded at London by Command of the Rebels, Tyler and Stravo, A. D. 1381. Johnson Const. 1378. I have seen in a Church at Sudbury in Suffolk, a Skull, which is shewn to Strangers for the Skull of this Bishop, and probably it is the true one.*



" him to what is right, if he be willing to  
 " belong to GOD: Then all Contentions and  
 " Disputes shall cease; and if there be any  
 " one of them, that hath taken Offence at  
 " another, then shall they be reconcil'd, that  
 " they may more freely say in the LORD's  
 " Prayer, *LORD, forgive us our Trespases,*  
 " &c. And having thus purified their Minds,  
 " let them enter upon the *Holy Fast Tide*, and  
 " cleanse themselves by Satisfaction against  
 " *Holy Easter*, &c. *Johnson 994. 36. Consti-*  
 " *tut.*

THIS Custom of confessing to the Priest at  
 this Time, was laid aside by our Church at  
 the Reformation: For Sins are to be confess'd  
 to GOD alone, and not to the Priest, except  
 when the Conscience cannot otherwise be  
 quieted: Then indeed the Grief is to be open-  
 ed to the Spiritual Guide in private, \* *That*  
*by the Ministry of GOD's Word, he may give*  
*the Benefit of Absolution, together with ghostly*  
*Council and Advice, to the quieting of the Con-*

---

\* *Exhort. to the Com.*

science, and the avoiding of all Scruple and Doubtfulness. But how this other worse Custom came to be retain'd, of indulging all Manner of Luxury and Intemperance, I know nothing but that the Flesh was too powerful for the Spirit: The Duties of Religion, how justly soever enjoyn'd us, are tamely dispensed with, but what won't we rather do, than give up the Pleasures of Life? Surely the Church never design'd, when she so justly took away the publick Confessions of this Season, that Rioting, and Gaming, and Drunkenness, should continue amongst us. Are these a fit Preparation for so solemn a Season? Will they qualifie us for the Hearing of the History of our LORD's Passion? Will they prepare us for the Reception of his Body and Blood? And fit us to meet him in the Morning of the Resurrection? Will they not rather speak us *Heathens* than *Christians*? And lead us to Hell, than on the Way to Heaven? Such Customs as these may, in some Measure, be excusable among them whose \* Church has too much led them into those

---

\* *Viz. Seldon. Table Talk. C. of Christmass.*

Things; but it is scandalous and sinful and abominable in those, who pretend to be the Enemies of Error and Superstition, to continue the Observation of such sinful Customs.



**CHAP.**





C H A P. XXII.

*Of Palm-Sunday: Why so called; how observed in the Popish Times: What it is truly to carry Palms in our Hands on this Day.*

**T**HE Sunday before *Easter*, which is denominated *Palm-Sunday*, is so called, \* because, as the Ritualists say, on that Day, the Boughs of *Palm-Trees* were wont to be carried in Procession, in Imitation of those which the Children of *Israel* strowed in the Way of **CHRIST**. For they cut down Branches from the Trees, and strowed them in the Way; which according to the Consent of Antiquity, were

---

\* Dicitur enim dominica in ramis palmarum, quod illo die rami palmarum in processionibus deportentur in significationem illorum, quos filii *Israel* statuerunt in via, Christo jam veniente. *Belish. 531. P. 34. Cap. Durand. Lib. 6. P. 327. in Ram.*

the Branches of the *Palm-Tree*; it being very Common in that Country, and used as an Emblem of Victory. And a Doctor of our own Church, in his Discourse upon this Festival, says, “ \* From the Story, as described by  
 “ St. Luke and St. Matthew, some of the an-  
 “ cient Church took Occasion, as on this Day, to  
 “ go in Procession with Palms in their Hands,  
 “ and to denominate it Palm-Sunday.”

BUT however harmless this Custom might have been, in the Times of its first Institution, it is certain, that in after Ages it sunk into Superstition and gross Idolatry. Thus the *Rhemists*, in their Translation of the New Testament, describe the Ceremony themselves: “ These Of-  
 “ fices of Honour, done to our Saviour extra-  
 “ ordinarily, were very acceptable. And for  
 “ a Memory hereof, the Holy Church maketh  
 “ a solemn Procession every Year upon this  
 “ Day; specially in our Country, when it  
 “ was Catholick, with the Blessed Sacrament  
 “ reverently carryed, as it were CHRIST up-  
 “ on the Ass, and strawing of Bushes and

---

\* Dr. Spark's *Fasts and Fasts*.

“ Flowers,

" Flowers, bearing of Palms, setting up Boughs,  
 " spreading and hanging up the richest Clothes,  
 " the Quire and Queristers singing, as here  
 " the Children and the People; all done in a  
 " very godly Ceremony, to the Honour of  
 " CHRIST, and the Memory of his Triumph  
 " upon this Day. The like Service, and the  
 " like Duties done to him in all other solemn  
 " Processions of the Blessed Sacrament, and  
 " otherwise, be undoubtedly no less grateful.  
 Dr. \* *Fulke* upon this, gives this Answer:  
 " Your Palm-Sunday Procession was horrible  
 " Idolatry, and abusing of the LORDS Insti-  
 " tution, who ordained his Supper to be eaten  
 " and drunken, not to be carryed about in  
 " Procession like a Heathenish Idol: But it is  
 " pretty Sport, that you make the Priests that  
 " carryeth this Idol, to supply the Room of  
 " the *Ass*, on which CHRIST did ride: Thus  
 " you turn the Holy Mystery of CHRIST'S  
 " riding to *Jerusalem*, to a *May-game* and pa-  
 " gent Play. And yet you say, such Service  
 " done to CHRIST is undoubtedly exceed-  
 " ing grateful; yea, no less grateful, than

\* *Fulk. in Loc. Mat.*

" that



"that was done by his Disciples, at the Time  
 "mentioned in the Text: Your Argument  
 "and Proof is none, but your bare Affevera-  
 "tions. That which the Disciples did, had  
 "the Warrant of the Holy Scripture; but  
 "who hath regarded these Theatrical Poms  
 "at their Hands? Or what Word of G O D  
 "have you to assure you that he accepteth  
 "such Will-worship? Who detesteth all Wor-  
 "ship, which is according to the Doctrines  
 "and Traditions of Men, and not after his  
 "own Commandment."

FROM this superstitious and idolatrous  
 Custom, without all doubt it comes to pass,  
 that we now and then, on a *Palm-Sunday*, see  
 the young People carrying *Branches of Palms*  
 in their Hands; which they seem fond of ha-  
 ving that Day, and which they as little regard  
 at other Times. It is true indeed, it is a Re-  
 lick of the ancient Superstition of the *Papists*,  
 but as it is now intirely stript of any Super-  
 stition, and is an Emblem of the Season, and  
 the Transactions of that Day; so I see no harm  
 in so innocent an Observation.

BUT

## *the Common People.* 187

**BUT** how much better would it be to carry in our Hands this Day, \* the *Palm of good Works*, the Graces of Humility, and Kindness, and Charity, to feed the Hungry, to give drink to the Thirsty, to clothe the Naked, to entertain the Strangers, to visit the Sick and in Prison, &c. By such Actions as these, should we truly carry *Palms* in our Hands; by these we should truly *straw the Way* for our LORD, and so follow his Steps to the *Heavenly Jerusalem*.

---

\* Ramos debent fideles portare, id est bona opera. — Opera miserecordiae sunt, vestire nudos, colligere hospites, errantes revocare, visitare infirmos, &c. *Bed. Tom. 7. P. 369.*

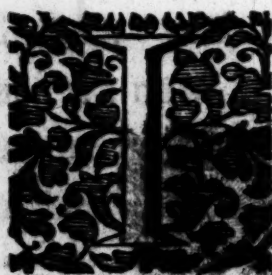


CHAP.



## C. H. A. P. XXIII

*Of rising early on Easter Day: What is meant by the Sun dancing that Morn: The Antiquity of rising early on this Day; the End and Design of it: The great Advantage of it.*



**T** is a common Custom among the Vulgar and uneducated Part of the World, to rise before the Sun on Easter-day, and walk into the Fields: The Reason of which, is to see the Sun Dance; which they have been told, from an old Tradition, always dances as upon that Day. We read indeed that the Sun once \* stood still, but whether the Sun danced upon the very Day



our Saviour rose on, we cannot tell: It's very probable it did not, because the Scriptures are silent; and that it never did so since, I think we may be well assur'd; forasmuch as never any, that we have heard of, have seen any such Thing since that Time. If therefore this Tradition hath any Meaning, it must be a *Metaphorical* one; that when the Morning proves clear, there is a seeming Smile over the Face of Nature, and Earth and Heaven shew Tokens of Joy. For as the Earth and her Valleys, by standing thick with Corn, are said, *to laugh and sing*; so, on Account of the Resurrection, the Heavens and the Sun may be said to Dance for Joy; or as the Psalmist Words it, \* *The Heavens may rejoyce, and the Earth may be glad.*

THESE is then, really speaking, nothing in the Dancing of the Sun upon *Easter-Day*; but yet it is a very ancient and commendable Custom to be up early at this Holy Time: And therefore *Damascen*, in his *Paschal Hymn*,

\* Psal. xcvi. 11. *Cœli quidem digni laetantur, terrarum exultet.* *Damasc. in Dominicam Pascha*, P. 514.

sings,

190 *The Antiquities of*

sings, \* Let us watch very early in the Morning; and instead of Ointment, let us bring an Hymn to our LORD; and let us see our CHRIST, the *Sun of Righteousness*, who is the Life that riseth to all Men. And indeed it is the most seasonable Time for meditating on our LORD's Resurrection, and it's pleasing Circumstances. For as the Place where any notable Thing has been transacted, seldom or never fails to raise the Idea of the Transaction; so the particular Time, when it was done, does generally produce the same Effect. And as the Truth of the Former, was the Occasion of many holy and religious Men going † to visit the Place of the Sepulchre, and hear it, as it were, say, what the Angel did to the Women, *Come, see the Place where the LORD lay*; so the Truth of the Latter was the Reason, why devout and holy Men, did in the best Ages of the Church, rise early in the Morning of the Resurrection. The Primitive Christians spent the Night preceeding

---

\* *Vigilemus mane profundo, & pro unguenti hymnum afferamus Domino, & Christum videamus justitiæ solem, omnibus vitam exorientem. Ibid.*

† *Fulk. Test. Cont. Rhem. Matth. Cap. 28. in Annot.*

it,

it, in Prayers and Praises, till the Time of *Cock-crow*, the supposed Hour of our Saviour's rising. For as \* *Durant* tells us, it is universally assented to by the Latin Church, that after our Saviour had conquer'd Death, and broken the Gates of Hell, he arose from the Dead, not at Mid-night, but in the Morning, at the Time of *Cock-crow*; which not the Cocks, but the Angels themselves proclaimed. And when these Pernoctations were laid aside, it was the Custom to rise early, and spend the Morning in such a Manner as was suitable to the Nature of the Time. The Salutation of the *Eastern Church* *Avesse*; or, *The LORD is risen*, and the usual Answer, *The LORD is risen indeed*; were no doubt the common Salutation of that Morning. And if this present Custom of the Vulgar, has had at any Time any laudable Custom for its Original, it was, no doubt, this of rising early to contemplate the more seasonably on the Resurrection of CHRIST.

---

\* *Latinorum concors est sententia, Christum non media nocte, verum mane in aurora, canentibus vice Gallorum angelis, devicta morte & con fractis portis inferi, surrexisse. Durant. de Rit. Lib. 3. Cap. 7.*



AND now, was this the End of Rising early at that Holy Time, it would be very advantageous; but to rise with the View of the Vulgar, is foolish and ridiculous. Would we rise before the Sun, and prevent the Dawn of Day, our Meditations would be strong and vigorous, and almost persuade us that the real Actions of that Morn, were presented to our View. For when at that Time, all Things are hush'd in Silence, and warp'd in Darknes, or but illuminated with the friendly Moon, the \* Guide of *Mary Magdalene*, and the other Women to the Sepulcher, 'tis easy and natural to meditate on these Things; to see our Saviour's Tomb; to see the Angels sit as Guardians on it; and the trembling Watch fled into the City. And now the LORD is risen indeed, and they that seek him early shall find him. † Behold then *Mary Magdalene*, on the first Day of

\* *Devotæ Christi faminae, quæ illum & vivum dilexerant & mortuum desiderabant, per noctem ambulantes, juvante luna, venerunt ad monumentum. Rupert. de Divin. Officiis, Lib. 7. C. 18.*

† *Maria Magdalena, cujus domus erat Bethania, — prima ante alias una sabbati juxta joannem, valde diluculo venisset, dum adhuc tenebræ essent ad monumentum. Rupert. ibid.*

the

## *the Common People.* 193

*the Week*, coming from her own House at *Bethany*, before the other Women, *very early in the Morning*, when it was as yet Dark, \* to find Ease and Consolation at the Sepulchre: Behold she and the other Women bringing the prepared Spices to Embalm their LORD; Behold *Peter* and *John* running to the Sepulchre and returning, whilst *Mary* continues in Sorrow and Tears: And as she weeps, ye may see her look into the Sepulchre; *but he is not there, he is risen.* Behold then the Guardians of the Tomb, saying, † *Woman, why weepest thou?* Nay behold the Lamb of GOD himself, with the very same Words, *wiping away the Tears from her Eyes.* And JESUS said unto her, *Woman, why weepest thou? Whom seekest thou?* She supposing him to be the Gardiner, saith unto him, *Sir, If thou have born him hence, tell me where thou hast laid him, and I will take him away.* JESUS said unto her, *Mary.* With what Joy, now does she run to his Feet, willing and desirous, and eager

---

\* Abit a loco, volens consolationem quandam invenire.  
*Theophrast. in Lac.*

† John xx. 13, &c.

to Embrace them. But he bids her not to touch him, *but go to his Brethren, and say unto them, I ascend unto my Father and your Father, to my GOD and your GOD,* Behold a little after this, his Apparition to her and the other Women, and how he suffers them to kiss his Feet. \* He appeared also about the same Time to *Peter*.

THESE and the other Accidents at our LORD's Resurrection, would afford us a satisfactory and comfortable Meditation; would inflame our Hearts with a burning Love, and melt us into Tears of Joy. In our eager Wishes and warm Desires, we should, with the Holy Women, kiss the Feet of our Saviour, and be almost Partakers of equal Happiness with them; or, sure we are, that we should have our Saviour in our Hearts, and not fail of seeing him in his Kingdom. He whom we have so carefully sought for, will vouchsafe to be found of us; in his Grace, at the Sepulchre, and in his Glory, in Heaven. Happy they, who so early seek their

---

\* *Taylor's Antiq. Christ. de Resurrect.*



Saviour ; who long after him, as the Hart doth after the Water-Brooks ; who seek him among the \* Lilies, until the Day break, and the Shadows flee away. Happy they, their Conversation is now in Heaven, and their Happiness hereafter, will be the Joys of Eternity : Where they shall no more be absent, but ever Present with the LORD.

---

\* Sol. Song ii. 17.





## C H A P. XXIV.

*Of Easter Holy-Days: A Time of Relaxation from Labour: How observed in the dark Ages of Popery: That our Customs at this Time, are sprung from theirs.*



**I**N the *Holy-Days of Easter*, it is customary for Work to cease, and Servants to be at Liberty: Which is a Resemblance of the Practice of the primitive Church, which set apart the whole Week after *Easter*, for to praise and glorifie **GOD**, for our **SAVIOUR**'s Resurrection: In which \* Time all servile Labour ceas'd, that

---

\* *Servos autem & ancillas ac omnes, qui nostro servitio sunt addicti, profecto ab omni servitutis severitate eos hoc tempore laxare debemus.——Ut libere & secure omnes possint ad audiendum divinum officium convenire, & communicare. Belith. Cap. 117.*

Servants

Servants as well as others might be present at the Devotions of the Season. But other Customs so frequently observed at this Time, such as *publick Shows, Gamings, Horse-Races, &c.* were forbidden, as being foreign to the Holiness of this Season.

IN after Ages, when the Church fell into Corruption, and the Substance of Religion decay'd into the *Shadow of Ceremonies*, the usual Prayers and Praises of the Season, were either much neglected, or but superficially observed. For *Belithus*, a *Ritualist* of those Times tells us, \* That it was customary in some Churches, for the *Bishops* and *Arch-Bishops* themselves to play with the inferior *Clergy*, even at *Hand-Ball*; and this also, as *Durandus* witnesseth, † even on *Easter-Day* it self. This was called || the *Liberty of December*, because that

---

\* Sunt enim nonnullæ ecclesiæ, in quibus usitatum est, ut vel etiam episcopi & archiepiscopi in cœnobiis cum suis ludant subditis, ita ut etiam ad lusum pilæ demittant, &c. *Belith. C. 120.*

† In quibusdam locis hac die. *Vid. Pasch. &c. Durand. Lib. 6. Cap. 86.*

|| Atque hæc quidem, *Libertas* ideo dicta est *Decembrica*, &c. *Belith. ibid.*



## 198 *The Antiquities of*

formerly, it was customary among the Heathens in that Month to indulge their Servants with a certain Time of Liberty; when they were on the Level with their Masters, and feasted and banqueted with them.

WHY they should play at *Hand-Ball* at this Time rather than any other Game, I have not been able to find out; but I suppose it will be readily granted, that this Custom of so playing, was the Original of our present Recreations and Diversions on *Easter Holy Days*, and in particular of playing at *Hand-Ball* for a \* *Tanzy-Cake*, which at this Season, is generally practised; and I would hope practised with Harmlessness and Innocence. For when the common Devotions of the Day are over, there is nothing sinful in lawful Recreation. But for the Governors of Churches to descend to such Childish Exercises, and that even on the *Great Sunday* of the Year, was not only unbecoming their Gravity and Reservedness, but was also a down-right Breach of the fourth

---

\* *Vid. Seld. Table Talk of Christmas.*

Commandment, But these were Ages of Ignorance and Darkneſs, when the World was taught for the Doctrines of GOD, the Commandments of Men.

C H A P. XXV.



CHAP.



## C H A P. XXV.

*Of May-Day ; the Custom of going to the Woods the Night before ; this the Practice of other Nations : The Original of it ; the Unlawfulness.*



**I**N the *Calends*, or the first Day of May, commonly called *May-Day*, the juvenile Part of both Sexes, are wont to rise a little after Mid-night, and walk to some neighbouring Wood, accompany'd with Musick and the blowing of Horns ; where they break down Branches from the Trees, and adorn them with *Nose-gays* and *Crowns of Flowers*. When this is done, they return with their Booty home-wards, about the rising of the Sun, and make their Doors and Windows to Triumph in the Flowery Spoil. The after-part of the Day,



Day, is chiefly spent in dancing round a Tall-Poll, which is called a *May-Poll*; which being placed in a convenient Part of the Village, stands there, as it were consecrated to the *Goddesses of Flowers*, without the least Violation offer'd it, in the whole Circle of the Year. And this is not the Custom of the *British* Common People only, but it is the Custom of the Generality of other Nations; particularly of the *Italians*, where *Polydore Virgil* tells us, The \* Youth of both Sexes were accustomed to go into the Fields, on the Calends of *May*, and bring thence the Branches of Trees, singing all the way as they came, and so place them on the Doors of their Houses.

† THIS is the Relick of an ancient Custom among the Heathen, who observed the four

\* Est autem consuetudinis, ut juvenus promiscui sexus lætæbunda cal. *Maii* exeat in agros, & cantitans inde virides reporter arborum ramos eosque ante domorum fores ponat præsertim apud *Italos*. — &c. *Poly. Virg.* 302.

† Celebrabantur autem hæ feriæ atque ludi, Lactantio teste cum omni lascivia verbis & moribus pudendis, ad placandam deam, quæ floribus & fructibus præerat. Nam per tubam convocabantur omnis generis meretrices. Unde Juvenalis.

*Digissima prorsus  
Florali Matrona Tuba*

*Ex in theatro denudatæ, &c. Hosp. de Orig. Eth.* 159.  
last

last Days of *April*, and the first of *May*, in Honour of the Goddess *Flora*, who was imagin'd the Deity presiding over the Fruit and Flowers. It was observed with all Manner of Obscenity and Lewdness, and the undecent Sports and Postures of naked Women, who were called together with the Noise of Trumpets, and danced before the Spectators.

FROM this Custom of the Heathens hath ours undoubtedly come; and tho' for that Reason barely, it need not be laid aside; yet forasmuch as many Country People are of Opinion, \* That the Observation of this Ceremony is a good Omen, and a Procurer of the Success of the Fruits of the Earth, which is intirely a Piece of Superstition; and because also much Wickedness and Debauchery are committed that Night, to the Scandle of whole Families, and the Dishonour of Religion, there is all the Reason in the World, for laying it aside.

---

\* Sic nos tunc eo anni tempore, cum virent omnia, quasi per hunc modum, fructuum ubertatem ominamur, ac bene precamur. *Polyd. Virg.* 302.



C H A P. XXVI.

*Of Parochial Perambulations : Their Antiquity, the Benefit and Advantage of them.*



**I**T was a general Custom formerly, and is still observed in some *Country Parishes*, to go round the *Bounds and Limits* of the *Parish*, on one of the three Days before *Holy Thursday*, or the Feast of our *LORD's Ascension*; when the Minister, accompany'd with his *Church-Wardens* and *Parishoners*, were wont to deprecate the Vengeance of *GOD*, beg a Blessing on the Fruits of the *Earth*, and preserve the *Rights and Properties* of their *Parish*.

THE



THE Original of this Custom is dated from the Times of the Heathens. For \* from the Days of *Numa Popilius*, they worshipped the God *Terminus*, whom they looked upon to be the Guardian of *Fields* and *Landmarks*, and the Keeper up of Friendship and Peace among Men: Upon this Account the Feast called *Terminalia*, was dedicated to him; instead of which it is a very ancient Custom to surround the Bounds of Parishes every Year: And instead of Heathenish Rites and Sacrifices to an imaginary God; to offer Praises and Prayers to the true GOD, the GOD of the whole Earth. The Custom was, the People accompany'd the Bishop, or some of the Clergy into the *Fields*, where *Litanies* were made, and the Mercy of GOD implor'd, that he would avert the Evils of Plague and Pestilence, that he would send them good and seasonable Weather, and give them the Fruits of the Earth in due Season.

---

\* Refert *Plutarchus* in Problem 13. *Numam Popilium cum finitimis agri terminis constituisse, & in ipsis finibus Terminum Deum, quasi finium presidem amicitiaeque, ac pacis custodem posuisse. Festa ei dicata quæ Terminalia nuncupantur, quorum vice nos quotannis ex vetustissima consuetudine parochiarum terminos lustramus. Spelm. Gloss. in Verbo Perambulat.*

THE Litanies or Rogations, which were \* then made Use of, and gave Name to the Time of *Rogation-Week*, were first observed by *Mamertus*, Bishop of *Vienna*, in the Year 550, † on Account of the frequent Earthquakes that happened, and the Incurfions of wild Beasts, which laid in Ruins, and depopulated the City. Not that *Litanies* and *Rogations* were not used before, but that before this Time they were not affixed to these Days. And since that, they have been observed of the whole Church at this Season, except the Church of || *Spain*, who chus'd rather to have them after *Pentecost* than before it; because

---

\* It is called *Rogation-Week*, because of that Prayer and Fasting that was then used, for to supplicate G O D for his Blessing on the Fruits of the Earth. It is also in some Places called *Cross-Week*, because in ancient Times, when the Priest went into the Fields, the Cross was carried before them. In the Northern Parts it is called *Gang-Week*, from *to gang*, which in the North signifies to go.

† Dum civitas Viennensium crebro terræ motu subrueretur & bestiarum desolaretur incurfu, sanctus *Mamertus* ejus civitatis episcopus, eas legitur pro malis, quæ præmissimus, ordinasse. *Walifred. Stral. C. 28. de Reb. Ecclesiast.*

|| *Hispani* autem, propter hoc quod scriptum est, non possunt filii sponsi lugere quamdiu cum illis est sponsus, infra quinquagesimam paschæ recusantes jejunare, litanias suos post pentecosten posuerunt. *Walaf. Stral. ibid.*

from

from *Easter-day* to the Feast of *Pentecost*, it was the Custom of the Church not to Fast: For as they themselves reason'd, the Children of the *Bride-Chamber* cannot Fast so long as the *Bridegroom* is with them; and therefore they held their *Rogations* after *Pentecost*.

WHAT now remains among us, is the Relick of this antient and laudable Custom, which was always observed in the old Church of *England*, and has been also in some Measure since the Reformation too.

In \* the Canons of *Cuthbert*, Arch-bishop of *Canterbury*, which were made at *Cloves-hoo*, in the Year 747, it was order'd that *Litanies*, that is, *Rogations*, should be observed of the Clergy, and all the People with great Reverence on these Days, viz. the seventh of the Kalends of *May*, according to the Rites of

---

\* Concil. *Cloveshovia* sub *Cuthbert*: Arch. Cant. An. 747. Cap. 16. Ut *Litaniæ*, i. e. *Rogationes*, a clero omnique populo his diebus cum magna reverentia agantur, id est, septimo kalendarum *Maiarum* juxta ritum *Romanæ* ecclesiæ, quæ & *litania* major apud eam vocatur: Et item quodque secundum morem priorum nostrorum tertiæ dies ante ascensionem domini nostri in cælos, cum jejunio, &c. *Spelman. Gloss.* 369.



the Church of Rome, who termeth this the *greater Litany*; and also according to the Custom of our Fore-fathers, on the three Days before the Ascention of our LORD into the Heavens, with Fasting, &c. And in the Injunctions made in the Reign of Queen *Elizabeth*, it is ordered, “ \* That the Curate, at  
“ certain and convenient Places, shall admonish the People to give Thanks to GOD,  
“ in the beholding of GOD’s Benefits; for  
“ the Increase and Abundance of his Fruits  
“ upon the Face of the Earth, with the saying of the 103 Psalm, &c. at which Time  
“ the Minister shall inculcate these or such  
“ Sentences. *Cursed be he which translateth  
“ the Bounds and Doles of his Neighbour: Or  
“ such Orders of Prayers as shall be here-  
“ after.*”

AGREEABLE to this we read, in the Life of the pious *Hooker*, “ † That he would by  
“ no Means omit the Customary Time of Procession, persuading all, both Rich and Poor,

---

\* *Injunct. 19. Eliz.*

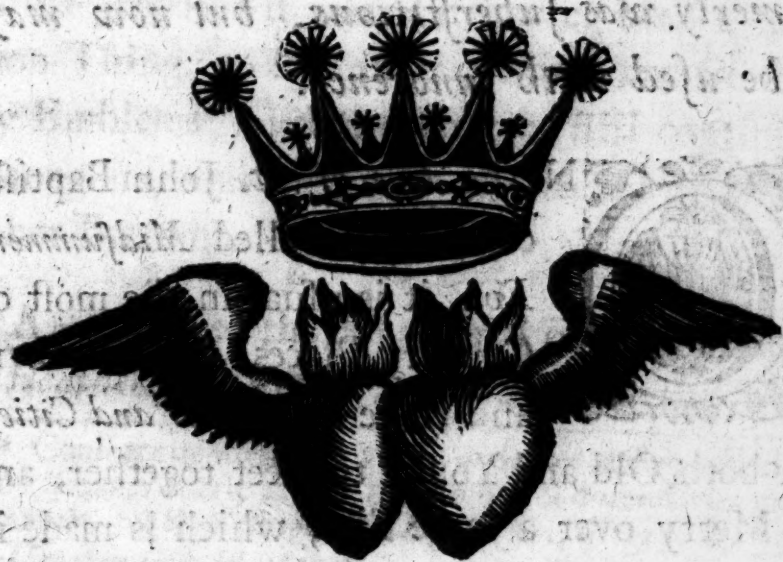
† *Walt. in Vit. Hookeri.*

“ if they desired the Preservation of Love,  
 “ and their *Parish Rites and Liberties*, to ac-  
 “ company him in his Perambulation, and  
 “ most did so; in which Perambulation, he  
 “ would usually Express more pleasant Dis-  
 “ course, than at other Times, and would  
 “ then always Drop some loving and facetious  
 “ Observations, to be remembered against the  
 “ next Year, especially by the Boys and young  
 “ People: Still inclining them, and all his  
 “ present Parishioners, to meekness and mutu-  
 “ al Kindnesses and Love; *because Love thinks*  
 “ *not Evil, but covers a Multitude of Infirmi-*  
 “ *ties.* ”

WE may also observe, That the particular  
 Office order'd by our Church for *Rogation-*  
*Sunday*, is exactly suited to the Nature of the  
 Season; that the three Days following are ap-  
 pointed Fasts by our Church, and that one of  
 our Church Homilies is composed particular-  
 ly, for the *Parochial Perambulation*. All which  
 shews the Custom and Intention of the Church,  
 and that the practising of it would be service-  
 able to the Sons of Men: *Would save their*  
*Lives*

*Lives from Destruction, and crown them with Mercy and loving Kindness; would send them Springs into their Rivers, and make them run among the Hills: Would bring forth Grass for the Cattle, and green Herb for the Service of Men.*

CHAP. XXVII.



O

CHAP.





## C H A P. XXVII.

*Of Midsummer-Eve: Of kindling Fires, their Original: That this Custom formerly was superstitious, but now may be used with Innocence.*



**O**N the *Eve of St. John Baptist*, commonly called *Midsummer-Eve*, it is usual in the most of Country Places, and also here and there in *Towns and Cities*, for both Old and Young to meet together, and be Merry over a large Fire, which is made in the open Street. Over this they frequently leap and play at various Games, such as Running, Wrestling, Dancing, &c. But this is generally the Exercise of the younger Sort; for the old Ones, for the most Part, sit by as Spectators

## *the Common People.* 211

Spectators, and enjoy themselves and their Bottle. And thus they spend the Time till Mid-night, and some-times till *Cock-crow*.

*BELITHUS* tells us, \* That it was a Custom to carry lighted Torches on *Midsummer-Eve*, as an Emblem of *St. John Baptist*, who was a burning and a shining Light, and the Preparer of the Way of *CHRIST*. But if this was the Reason of this Custom formerly, as it's probable it was, (it having been a common Thing, to shadow out Times and Seasons by Emblems;) yet the Custom still continu'd among us, was originally instituted upon another Bottom.

AND indeed the † Original of this Custom is *Heathenish*. For in ancient Times the Dra-

---

\* Consuetum item hac vigilia ardentes deferri faculas, quod *Joannes* fuerit ardens lucerna & qui domini vias præparaverit. *Belish. Explicat. Div. Offic. C. 137. P. 556.* & *Durand. Cap. 14. Lib. 7.*

† Habent hoc a gentibus, antiquitus enim dracones hoc tempore ad libidinem propter calorem excitati, volando per aerem frequenter in puteos & fontes spermatizabant, ex quo, &c. Hoc animadvertentes medici, ignes frequenter & passim circa fontes fieri; & quæcunque magnum & immundum redderint fumum ibi cremari, &c. Et quia talia hoc tempore maxime fiebant, ideo hoc adhuc ab aliquibus observatur. *Durand. L. 7. C. 14. & Belish. in eodem Fest.*

gons, being incited to Lust through the Heat of the Season, did frequently, as they flew through the Air, Spermatize in the Wells and Fountains. By this Means the Water became infected, and the Air polluted; so that whoever drank the Waters, was either tormented with a grievous Distemper, or lost his Life. As soon as the Physicians perceived this, they ordered Fires to be made every where about the Wells and Fountains, and those Things which occasioned the noisome Smell, to be burnt, knowing that thereby the Dragons would be driven away. And forasmuch as this Custom was observed about the Time we now celebrate *St. John Baptist's* Feast, it is therefore still observed among some People. And agreeable to this it is, that *Mr. Cambden* tells us, that *Barnwell*, a Village near *Cambridge*, got its Name from the Children playing about a *Well* on *St. John Baptist's Eve*.

THE Custom of kindling such Fires, was severely censur'd by the Church: And therefore in the *Council of Trullus*, this Canon was made



made against it, \* That if any Clergy-man or Lay-man observed the Rite of making on Fires on the *New-Moon*, (which some were wont to observe, and according to an old Custom, to leap over them in a mad and foolish Manner,) he should be deposed, if the Former, if the Latter, he should be excommunicated.

THE *Scholiast* upon this *Canon* hath these Words: The *New-Moon* was always the first Day of the Month, and it was Customary among the *Jews* and *Greeks*, to hold then a Feast, and pray that they might be lucky during the Continuance of the Month. Of these it was, that GOD spake by the Prophet: My Soul hateth your *New-Moons* and your *Sabbaths*. And not only this, but they also kindled Fires before their Shops and Houses, and leaped over them; imagining that all the Evils which had befallen them formerly, would be burnt away, and that they should be more successful and lucky afterwards. Now about the Sitting of this Synod, there were some of the Christians, who observed this Cu-

---

\* *Can. 65. in Synod. Trull. ex Bals. P. 440.*

from upon the same Accounts that the Heathens did, which occasioned it's being forbid by the Council; and that if a *Clergy-man* was Guilty of it, he should be deposed; if a *Lay-man*, excommunicated. He also tells us, that on *St. John Baptist's-Eve*, the Vulgar were wont to make on Fires for the whole Night, and leap over them, and draw Lots, and Divine about their good or evil Fortune.

BUT whatever Reason the Heathens had for kindling these Fires; whether as *Durandus* thinks, that the lustful *Dragons* might be driven away, or as the *Canon*, that their evil Fortune might be burnt, it is certain that the Custom was invented and practised by them; and because of the Superstition attending the Observation of it, was very justly forbidden by the Council. And undoubtedly was the Making of such Fires now, attended with any such Superstition, it would be equally criminal to observe them. But \* when they are

---

\* Rogos——quos nos Angli *Bonfires* vocamus, & in publica lætitia & gaudiis adhibemus, non obstante isto canone. *Mountag. P. 130.*

only kindled as Tokens of Joy, to excite innocent Mirth and Diversion, and promote Peace and good Neighbourhood, they are lawful and innocent, and deserve no Censure. And therefore when on *Midsummer-Eve*, *St. Peter's-Eve*, and at some other Times, we make \* *Bonfires* before Shops and Houses, there would be no harm in doing so; was it not, that some continue their Diversion to too late Hours, and others are guilty of excessive Drinking.

---

\* I suppose they were called *Bonfires*, because that generally they were made of Bones. For as *Belithus* tells us, *Adversus hæc ergo hujusmodi inventum est remedium, ut videlicet rogos ex ossibus construeretur, & ita fumus hujusmodi animalia fugaret.* *Belith. in Vigil. S. Joan.* That to prevent the Infection before mentioned, they were wont to make on Fires of Bones, that the Smoke might drive away the Dragons.







## C H A P. XXVIII.

*Of the Feast of Sheep-shearing, an ancient Custom.*

THE Feast of Sheep-sheering, is generally a Time of Mirth and Joy, and more than ordinary Hospitality; indeed it is but little observed in these Northern Parts, but in the Southern it is pretty common. For on the Day they begin to shear their Sheep, they provide a plentiful Dinner for the Sheerers, and for their Friends who come to visit them on that Occasion; a Table also, if the Weather permit, is spread in the open Village, for the young People and Children.

AFTER

AFTER what Manner soever this Custom reach'd us, it is certain it may boast of great Antiquity. It is mention'd in the Second Book of *Samuel*, as a Feast of great Magnificence, both for Grandeur of Entertainment and Greatness of Company. No less a Person than *Abfalom* the King's Son was the Master of this Feast, and no less Persons were the Guests than the King's Sons, the Brethren of *Abfalom*; nay it was a Feast that might entertain the King himself, not surely the King would never have been so importun'd, never would have receiv'd the Compliments so kindly. For 'tis said, *It came to pass after two full Years, that Abfalom had Sheep-sheerers in Baalhazor, which is beside Ephraim, and Abfalom invited all the King's Sons. And Abfalom went to the King, and said, Behold, now thy Servant hath Sheep-sheerers, let the King, I beseech thee, and his Servants, go with thy Servants.* And the King said, Nay, my Son, let us not all go, lest we be chargeable unto thee. Of this kind also was the Feast which *Nabal* made for his Sheerers, when *David* was driven to straits in the Wilderness, and sent his Servants to ask  
a Pre-

a Present of him. He calls the Day it was held on, a *good Day*; that is, a Day of plentiful Eating and Drinking. And therefore *Nabal* answer'd the Servants of *David*, *shall I then take my Bread and my Water, and my Flesh that I have killed for my Sheerers, and give it into Men, whom I know not whence they be?* And further, it is said in the same Chapter, that so grand and magnificent was this Feast, *that he had a Feast in his House, like the Feast of a King.* We find also in the Book of *Genesis*, that *Laban* went to shear his Sheep, in which Time *Jacob* made his Escape, which *Laban* heard not of till the third Day. Of such great Antiquity then is this Custom, and tho' its Antiquity is not of such force as to palliate Luxury and Profuseness in these Entertainments; yet no doubt it will vindicate the Harmlessness of a moderate Feast upon this Occasion.





CH. A. P. XXIX.

*Of Michaelmas: Guardian Angels, the  
Discourse of Country People at this  
Time: That it seems rather true, that  
we are protected by a Number of An-  
gels, than by one particular Genius.*



HE Feast of this Season is ce-  
lebrated in Commemoration  
of *St. Michael*, and all the  
Orders of Angels. It is cal-  
led, *The Dedication of St.  
Michael*, because of a Church being dedicated  
to him on this Day in Mount *Garganus*.

AT this Season of the Year, it is a general  
Custom to elect the Governors of *Towns* and  
*Cities*, to promote Peace among Men, and  
guard

guard them against Harm from their malicious Fellow Creatures. Whether this particular Time of the Year has been chosen for electing them, because then is the Feast of Angels, the Guardians and Protectors of Men, and of their Communities and \* Provinces, is not so certain. It is certainer, that when ever it comes, it brings into the Minds of the People, that old Opinion of *Tutelar Angels*, that every Man has his *Guardian Angel*; that is, one particular Angel who attends him from his Coming in, till his Going out of Life, who guides him through the Troubles of the World, and strives as much as he can, to bring him to Heaven.

Now that good Angels attend good Men is without Dispute. They guide them in the Mazes of the Wilderness of Life, and bring them to their desir'd Homes; they surround them in the Seas of Afflictions, and lead them to the Shores of Peace; and as when the *Israelites* passed through the Red-Sea, the Cloud became Light to them, but Darknes to their Ene-

---

\* *Daniel, C. 10.*

*mies*, so in the troublesome Seas of this Life, the *Angels* are both the Guides of good Men, and their Protectors from Evil, from the Devil and his Angels. And therefore the Psalmist says, *The Angel of the LORD tarrieth round about them that fear him, and delivereth them; and that he will give his Angels Charge over good Men.* They are also supposed to be that Hedge, which GOD placed about *Job*, which the Devil so much complains of; and sure we are, that when the Eyes of *Elisha's* Servant were open'd, *he saw the Mountain full of Chariots and Horses of Fire round about Elisha.* That therefore good Men are guarded and protected by Angels the Scripture shews very clearly. But that every Man has his particular *Genius*, seems to be founded more upon Tradition, than any Certainty from Scripture. Thus the *Egyptians* believed that every Man had three Angels attending him; the *Pythagoreans*, that every Man had two; the *Romans*, that there was a good and an evil *Genius*. And hence it is that the *Roman* Poet says, *Quisque suos patitur manes*, every Man hath his evil *Genius*. And if we may believe  
the



the Authority of *Plutarch*, the evil *Genius* of *Brutus* appeared to him the Night before the Battle of *Philippi*, and told him he was his evil *Genius*, and that he would meet him there.

BUT there are greater Authorities than these in Vindication of this Opinion: *Cassalion* observes, it may be proved from Scripture, and not only from the Tradition of the \* *Heathens*. And of this Opinion was *Justin Martyr*, *Theodoret*, *St. Basil*, *St. Jerome*, and *St. Austin*.

THERE are indeed two Places in the new Testament, which have a View to this Opinion. The first is in the 18th of *St. Matthew*, the 10th Verse, *Take heed that ye despise not one of these little Ones: For I say unto you, that their Angels do always behold the Face of my Father which is in Heaven*. Now because this Place takes notice of the Angels of these little Ones, some have therefore concluded that

---

\* *Unicuique Deus custodem apposuit; & asserimus indubitanter nos ex scripturis illam fidem, non gentium nugibus.* *Cassal.* 217. *P. de Ver. Christ. Rit.*

every Man has his good Angel; at least that good Men have. But now this Conclusion does not certainly follow from these Words: For when it is said *their Angels*, it does indeed certainly infer, that the Angels do protect good Men, but not that every Man has his particular Angel. And hence therefore, as one observes, *St. Chrysostom* makes use of these Words, *Enteuthen delon*, &c. it is manifest that the Saints at least, if not all Men, have their Angels: But he does not hence conclude, that every Man has one. The other Place is in the *Acts of the Apostles*, where it is said, that when *Peter* was delivered out of Prison, they would not believe the Maid it was he, but said, *It was his Angel*. It must be own'd indeed from this, that it seems the Opinion of those in the House, that every Man had his *Guardian Angel*; but this is no Proof of the Things being so: It only proves, that it was their Opinion, but not that this Opinion is true. The *Jews* had such a *Tradition* among them, and what was here spoken, was perhaps only according to that Tradition. Besides we read on the contrary, that sometimes, one and the

the

the same Angel has been sent to different Persons; thus *Gabriel* was sent to *Daniel*, *Zacharias*, and the blessed *Virgin*: Sometimes the Scripture tells us of many Angels protecting one Man; for so was *Elisba* protected; and as we wrestle not only against *Flesh and Blood*, but against all the Powers of *Darkness*, so we have many Angels to assist and defend us. I shall not dare to determine positively against this Opinion, which has travelled down through so many Ages, which has been held by so many wise and learned Men, and which has such Scriptures brought to its Defence; this I shall only say, that of the two Opinions, the Latter seems to be the more probable; that it seems more consonant to Scripture, that we are attended by a Number of Angels, than by a particular *Tutelar Angel*. But this I mention, not as necessary to be believed. For I am perswaded there is no fault in believing either the one or the other, as it appears more probable: For whether soever we believe, we believe in the Protection of Angels, and that seems to be all which the Scripture requires.





C H A P. XXX.

*Of the Country Wake : How observed  
formerly : A Custom of the Heathens,  
and regulated by Gregory the Great.*

**I**N the Southern Parts of this Nation, the most of Country Villages are wont to observe some Sunday in a more particular Manner, than the other common Sundays of the Year, *viz.* the Sunday after the *Day of Dedication*, i. e. the Sunday after the *Day of the Saint*, to whom their Church was dedicated. Then the Inhabitants deck themselves in their gaudiest Clothes, and have open Doors and splendid Entertainments, for the Reception and Treating of their Relations and Friends, who visit them on that Occasion, from each neighbouring Town. The Morning is spent for the most Part at Church, tho' not as that Morning was wont to be spent, not  
P with

## 226 *The Antiquities of*

with the Commemoration of the *Saint or Martyr*, nor the grateful Remembrance of the *Builder and Endower*. The remaining Part of the Day, is spent in Eating and Drinking; and so is also a Day or two afterwards, together with all Sorts of Rural Pastimes and Exercifes, such as *Dancing on the Green, Wrestling, Cudgelling, &c.*

AGREEABLE to this we are told, that formerly \* on the Sunday after the *Encenia*, or *Feast of the Dedication* of the Church, it was usual for a great Number of the Inhabitants of the Village, both Grown and Young, to meet together about break of Day, and cry, *Holy-wakes, Holy-wakes*, and after *Mattens* to go to Feasting and Sporting, which they continu'd for two or three Days.

IN the *Northren Parts*, the Sunday's Feasting is almost lost, and they observe only one other Day for the whole, which among them is called the *Hopping*; I suppose from the dan-

---

\* Die Dominicâ post Encæniam seu Festum Dedicat-ionis cujusvis villæ convenire solet in Aurorâ Magna hominum Juvenumque multitudo, & canora voce *Holy-wakes, Holy-wakes*, Exclamando Designare, &c. *Spelm. Gloss. in Verb. Wak.*

cing and other Exercifes then ufed. The ancient Name, and which is ftill common in the Southern Parts, is the *Wake*; which according to Sir *H. Spelman*, are \* *Bacchanal* Feafts, obferved about Fruit Time, and which were in Villages by Turns, among the Northern and Western *Engliſh*. He calls them *Bacchanals*, becauſe, as he obſerves, the *Saxon* Word *Wak*, ſignifies Drunkenneſs. This Cuſtom our Forefathers did in all Probability borrow from their Fellow Heathens, † whoſe *Paganalia*, or *Country Feafts*, were of the ſame Stamp, with this of the *Wake*.

AT the Converſion of the *Saxons* by *Auſtin the Monk*, it was continu'd among the Converts, with ſome Regulations, by an Order of *Pope Gregory the Great*, to *Mellitus* the Abbot, who accompany'd *Auſtin* in his Voyage. His Words are theſe, || On the Day of Dedication,

P 2

or

---

\* Sunt celeberrimæ Bacchanales ſub fructuum temporibus, ab occiduiis & Borealibus Angliis pagatim Habitæ. Bacchanales dixi ex nomine: Nam Wak. Sax eſt temulentia. *Spelm. ibid.*

† Hæc eadem ſunt quæ apud Ethnicos Paganalia dicebantur, &c. *Spelm. ibid.*

|| Ut Die Dedicationis, vel Natalitiis Sanctorum Martyrum,



or the Birth-Day of the Holy Martyrs, whose Relicks are there placed, let the People make to themselves *Booths* of the Boughs of Trees, round about those very Churches, which had been the Temples of Idols, and in a Religious way to observe a Feast; that Beasts may no longer be slaughtered by way of Sacrifice to the Devil, but for their own Eating, and the Glory of GOD; and that when they are full and satisfied, they may return him Thanks, who is the Giver of all good Things.

THIS then is the Beginning of our *Country Wakes*, but they continu'd not in their original Purity: For the Feasting and Sporting got the ascendant of Religion, and so this *Feast of Dedication*, degenerated into Drunkenness and Luxury. At present there is nothing left but the very Refuse and Dregs of it; Religion having not the least Share in it, which till these latter Ages always had some. Rioting and Feasting are now all that remain, a Scandal to the Feast in particular, and to Christianity in general.

---

rum, quorum illic reliquiæ ponuntur, tabernacula sibi circa eandem Ecclesias, quæ ex Fanis commutatæ sunt, de ramis arborum faciant, &c. *Bed. Lib. Cap. 30.*

CHAP.



C H A P. XXXI.

*Of the Harvest Supper : A Custom of the Heathens, taken from the Jewish Feast of Tabernacles.*



WHEN the Fruits of the Earth are gather'd in, and laid in their proper Receptacles, it is common, in the most of Country Places, to provide a plentiful Supper for the *Harvest-Men*, and the Servants of the Family; which is called a *Harvest-Supper*, and in some Places a *Mell-Supper*, a *Churn-Supper*, &c. At this the Servant and his Master are alike, and every Thing is done with an equal Freedom. They sit at the same Table, converse freely together, and spend the remaining Part of the Night in dancing, singing, &c. without any Difference or Distinction.

THERE

THERE \* was a Custom among the Heathens, much like this, at the gathering in of their Harvest, when Servants were indulg'd with Liberty and being on the Equality with their Masters for a certain Time.

NOW the Original of both these Customs, is *Jewish*: And therefore *Hospinian* tells us, † That the Heathens copy'd after this Custom of the *Jews*, and at the End of their Harvest, offer'd up their first Fruits to the Gods. For the *Jews* rejoyced and feasted at the getting in of the Harvest.

*THEOPHYLACT* in talking of this Feast, is undoubtedly mistaken, when he says, || That the *Feast of Tabernacles* was celebrated, that

---

\* Antiquitus consuetudo fuit apud *Gentiles*, quod hoc mense servi pastores & ancillæ quadam libertate fruerentur: Et cum Dominis suis Dominarentur, & cum eis facerent festa, & convivia, post Collectas Messes. *Durand. Rat. Lib. 6. Cap. 86.*

† Et pro collectis frugibus Deo gratiæ agebantur. Quem morem Ethnici postea ab eis mutuati sunt. *Hospin. de Orig. Fest. Jud. Stukius Antiq. Convival. P. 63.*

|| Scenopegia, quod Celebrant in Gratiarum Actionem propter convectas Fruges in Mense *Septembri*. Tunc enim gratias agebant Deo, convectis omnibus fructibus, &c. *Theophylact. in 7 Cap. Joan.*



## *the Common People.* 231

Thanks might be returned for the getting in of the Fruits of the Earth. For GOD himself tells his own People, it was instituted, \* *that their Generations might know, that he had made the Children of Israel to dwell in Booths.* But however, it is certainly true, that it was a Time of returning Thanks to GOD, for the Success of the Harvest, a Time of Festivity, and Joy and Gladness. Thus the Scripture, † *Thou shalt observe the Feast of Tabernacles seven Days, after thou hast gather'd in thy Corn and thy Wine. And thou shalt rejoyce in thy Feast, thou and thy Son and thy Daughter, and thy Man-Servant, and thy Maid-Servant; and the Levite, the Stranger, and the Fatherless and the Widow, that are within thy Gates.*

NOW as the Heathens have imitated the *Jews* in this Custom, so it is not improbable that we have had it from the *Heathens*; there being a very great Likeness between the Custom now, and that of the Heathens formerly.

---

\* Levit. 23. — † Deut. 16.

## 232 *The Antiquities of, &c.*

For *Macrobius* tells us, That \* the Masters of Families, when they had got in their Harvest, were wont to Feast with their Servants, who had labour'd with them in Tilling the Ground: Which is exactly answerable to the Custom now amongst us. But whatever Truth there is in this, it is certain this Custom was practised by the *Saxons*, and is at least as Ancient amongst us, as their Days. For among their Holy-days, we find a † Week set apart at Harvest; of which our *Harvest-Home*, and *Mell-Supper*, in the *North*, are the only Remains.

---

\* *Patres Familiarum & frugibus & fructibus jam Coactis, passim cum servis vescerentur, cum quibus patientiam Laboris in colendo rure toleraverant. Macrobi. Saturnal. Die prim. Cap. 10.*

† *Elstob. Append. P. 30.*

F I N I S.



T H E



# THE INDEX.

A.



**BYSSUM.**

Page

112

*Absolom*, his Feast.

217

Air, the Means by which a Spirit becomes visible.

88

*Alexander ab Alexandro*, his Story of an Aparition.

16.

All-Saints Church in *Newcastle upon*

*Tyne*, an Account of the Ceasing and Reviving of the Tolling of the Bell, from a Vestry Book belonging to it.

6

Altar, worshipping towards it.

29

*Ambrose*, St. his Corps watched.

16

*Anestese*, the Salutation of the *Greek Church* on *Easter* Day.

191

Angels, good and evil attending upon Men.

39

*Anthony*, St. buries *Paul* the Hermite, 22. The Devil appears to him in the Wilderness.

78

*Anselmn*, a Cannon of his against worshipping of Fountains.

66

Aparitions at Tombs.

61

*Arthur*, King, how he observ'd thirteen Days at *Christmass*.

154

**BABYLA'S,**



# The INDEX.

## B.

|                                                                                            |     |
|--------------------------------------------------------------------------------------------|-----|
| <b>B</b> ABYLAS, his Body carried out with Psalmo-<br>dy.                                  | 22  |
| Bede, his Account of the Custom of Monasteries at<br>the Death of any of the Brethren.     | 2   |
| Bells, when first in the Church.                                                           | 1   |
| Tolling of them for the Dead, a Custom of the old<br>Church of <i>England</i> .            | 3   |
| Beersheba the Name of <i>Abraham's</i> Well.                                               | 67  |
| Bethany, the Place where <i>Mary Magdalene</i> liv'd.                                      | 193 |
| Bethlehem the Village of Christ.                                                           | 123 |
| Blowing of Horns, when used.                                                               | 200 |
| Bonfires,                                                                                  | 215 |
| Bones of the Dead.                                                                         | 59  |
| Brownists, their Charge against Tolling the Bell.                                          | 5   |
| Brutus, his evil Genius appearing to him.                                                  | 42  |
| Buchanan.                                                                                  | 156 |
| Burying with the Feet to the East, and the Head to<br>the West, 31. Our Saviour so buried. | 32  |

## C.

|                                                                |     |
|----------------------------------------------------------------|-----|
| <b>C</b> AKE, bak'd in Honour of the Virgin <i>Mary</i> .      | 158 |
| Cake with a Bean in it, when used.                             | 153 |
| Candles, when lighted up in the Eastern Church.                | 133 |
| Candlemas-Day.                                                 | 170 |
| Cato.                                                          | 167 |
| Cassian, his Account of Spirits vanishing at Day-break.        | 48  |
| Childermas-Day.                                                | 163 |
| CHRIST born about the Time of Cock-crow.                       | 49  |
| Christmas Candle.                                              | 126 |
| Christmas Carol, what derived from.                            | 139 |
| First sung by the Angels.                                      | 49  |
| Church-Yards.                                                  | 60  |
| Cloven Foot, the Devil appearing with it.                      | 77  |
| Cock-crow.                                                     | 48  |
| Collect for Aid against Perils.                                | 46  |
| Dr. Comber, his Discourse of the ancient Manner of<br>burying. | 33  |
| Constantinople, the Custom there on <i>Easter Eve</i> .        | 134 |
| Crickets, ominous.                                             | 71  |
| Crow, an ominous Bird.                                         | 70  |
| Crown.                                                         |     |

## The INDEX.

|                                               |     |
|-----------------------------------------------|-----|
| Crowning the Corps, a Custom of the Heathens. | 25  |
| Crucifix.                                     | 111 |
| Cypress, what it is an Emblem of.             | 19  |

### D.

|                                            |     |
|--------------------------------------------|-----|
| <b>D</b> ANCING in Publick, forbid.        | 149 |
| Days, lucky and unlucky.                   | 163 |
| Dead, how plac'd in the Grave.             | 33  |
| Dead-Watch, ominous.                       | 71  |
| December, how named of the ancient Saxons. | 128 |
| Dunstan, St. took the Devil by the Nose.   | 85  |

### E.

|                                                                                                                               |     |
|-------------------------------------------------------------------------------------------------------------------------------|-----|
| <b>E</b> AST, the Part of Heaven our Saviour ascended to.                                                                     | 31  |
| Easter Holy-Days.                                                                                                             | 106 |
| Easter Sunday.                                                                                                                | 188 |
| Eastern Magi.                                                                                                                 | 152 |
| Edgar, a Canon made in his Time against worship-<br>ping of Fountains, 67. And upon the Observation<br>of Saturday Afternoon. | 119 |
| Egyptians, their Guardian Angels.                                                                                             | 221 |
| Epiphany.                                                                                                                     | 133 |
| Eseck, the Name of a Well.                                                                                                    | 68  |
| Eve of St. John Baptist, how observ'd.                                                                                        | 131 |
| Exorcising a haunted House, what.                                                                                             | 90  |

### F.

|                                                                                |     |
|--------------------------------------------------------------------------------|-----|
| <b>F</b> AIRIES.                                                               | 82  |
| Faunes, how they appeared.                                                     | 78  |
| Flora, Goddess of Flowers.                                                     | 202 |
| Flowers strow'd on Graves.                                                     | 26  |
| Friday, what observ'd on it, in exorcising an haunted<br>House.                | 103 |
| Fulk, his Answer to the Papists in Defence of their<br>Palm-Sunday Procession. | 185 |

### G.

|                                         |     |
|-----------------------------------------|-----|
| <b>G</b> ARLANDS of Flowers, when used. | 25  |
| Guardian Angels.                        | 220 |
| Genius                                  |     |

## The INDEX.

|                                                |     |
|------------------------------------------------|-----|
| Genius evil, appearing to <i>Brutus</i> .      | 42  |
| Ghosts departed, whether they appear again.    | 40  |
| Goat, what it is an Emblem of.                 | 79  |
| <i>Gloria in Excelsis</i> .                    | 141 |
| Grass, why plucked up by the <i>Jews</i> .     | 21  |
| Grave, straw'd with Flowers.                   | 26  |
| Greens-ever, why used at Funerals.             | 19  |
| <i>Gregory</i> , a Tradition mention'd by him. | 131 |
| <i>Guili</i> .                                 | 128 |

### H.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| <b>HAGMENA</b> , what it signifies.                         | 139          |
| <i>Hall</i> , Bish. his Opinion of the Soul-Bell.           | 7            |
| Hallowed Bells.                                             | <i>ibid.</i> |
| Hand-Ball.                                                  | 198          |
| Hare crossing the Way, an ill Omen.                         | 70           |
| Harvest-Supper.                                             | 229          |
| Haunted House.                                              | 87           |
| <i>Hesperitus</i> , his House haunted.                      | 113          |
| <i>Hilda</i> , St. her Death.                               | 2            |
| High Noon, what.                                            | 116          |
| Holy Water.                                                 | 111          |
| <i>Hooker</i> , Mr. his Custom at Parochial Perambulations. | 207          |
| Husbandmen; Observers of <i>Saturday</i> Afternoon.         | 116          |

### I.

|                                                            |     |
|------------------------------------------------------------|-----|
| <b>IACOB</b> , how he prepared to go and worship GOD.      | 120 |
| <i>Jerusalem</i> , a Tradition held by the holy Men of it. | 32  |
| <i>Job</i> , his Visions of the Night.                     | 43  |
| <i>John Baptist's</i> Eve, St.                             | 210 |
| <i>Jonathan</i> , his asking a Sign.                       | 72  |
| <i>Julia</i> , not the Original of <i>Yule</i> .           | 158 |
| Ivy, why used at Funerals.                                 | 19  |

### L.

|                                               |     |
|-----------------------------------------------|-----|
| <b>LAUREL</b> , why used at Funerals.         | 19  |
| What it is an Emblem of at <i>Christmas</i> . | 137 |
| Laying of Spirits.                            | 90  |
| Ligatures.                                    | 165 |
| Light, the Emblem of several Things.          | 130 |
| <i>Lock</i> ,                                 |     |



# The INDEX.

*Lock*, his Opinion of Apparitions. 41

## M.

**M**AGPYE, its chattering Ominous. 71  
*Mamertus*, Bishop of Vienna. 205  
*Mary Magdalene*, guided by the Moon to the Sepulchre. 192  
*May-Poll*. 201  
*Mede*, Mr. his Opinion of the Manner of good and evil Spirits appearing 79  
*Madrenack*. 127  
*Mell-Supper*. 229  
*Mid-winter*. 128  
*Miserere Animabus*. 9  
*Monica*, her Corps watched. 15  
Monks, wrought in their Cells. 123  
Morning Hymn, whether sung by the Angels. 53  
*Munday*, what observ'd on it, in exorcising an House. 92  
Mumming. 147.

## N.

**N**ABAL, his Feast. 217  
New Year. 142  
Night, before *Easter*. 16  
Night, the properest Time for the appearing of evil Spirits. 41  
Non-conformists, their Objections against Ceremonies. 137  
Noon-Song, what. 119  
Noon-Tide. *ibid.*  
Northern Parts, the Place where Psalmody is chiefly observ'd. 22  
Nurses, their Stories of bad Consequence to Children. 41  
Nymphs, the Goddeses of Fountains. 69

## O.

**O**L, what it means. 128  
Old Year, how ended. 142  
*Olivet*, Mount. 31  
Omens, the Observation of them diabolical. 75  
Ostriches, Bones. 166  
*Oswald*, St. his Words when dying. 9  
Owl,

## The INDEX.

Owl, an ominous Bird.

71

### P.

|                                                                              |              |
|------------------------------------------------------------------------------|--------------|
| <b>PALM-SUNDAY.</b>                                                          | 183          |
| Palms of good Works, what they are.                                          | 187          |
| <i>Panites</i> , how they appear'd.                                          | 78           |
| <i>Paul</i> , St. his Day.                                                   | 159          |
| <i>Paul</i> the Hermite.                                                     | 22           |
| <i>Paula</i> , buried at <i>Bethlehem</i> .                                  | <i>ibid.</i> |
| Peace, of the Disciples.                                                     | 10.          |
| Perambulations.                                                              | 203          |
| Plough-Man.                                                                  | 123          |
| <i>Plutarch</i> , his Story of the evil Genius of <i>Brutus</i> .            | 42           |
| Popish Priests, famous among the Vulgar.                                     | 90           |
| Power, of Prayer.                                                            | 4            |
| Prayers, for dying Persons.                                                  | 11           |
| Preparation for the <i>Sabbath</i> , what it is an Emblem of                 | 125          |
| <i>Prudentius</i> , his Account of the vanishing of Spirits at<br>Cock-crow. | 47           |
| Psalm, sung at watching the Corps.                                           | 15           |
| Psalmody, used at Funerals.                                                  | 22           |

### Q.

|                                                 |     |
|-------------------------------------------------|-----|
| <b>QUEEN Elizabeth</b> , an Injunction of hers. | 207 |
|-------------------------------------------------|-----|

### R.

|                                                                            |        |
|----------------------------------------------------------------------------|--------|
| <b>RAPHAEL</b> , the Angel.                                                | 86     |
| Ravens, their Cry ominous.                                                 | 70     |
| Recreation lawful, not sinful.                                             | 198    |
| Reformation, too great.                                                    | 5      |
| <i>Rehoboth</i> , the Name of a Well.                                      | 68     |
| Resurrection of the same Body always the Opinion of<br>the ancient Church. | 35, 36 |
| Rising early on <i>Easter</i> Day.                                         | 108    |
| Rogation-Week, why so called.                                              | 205    |
| <i>Romish</i> Church filled the World with Apparitions                     | 84     |
| Rosemary, why used at Funerals.                                            | 19     |

**SABBATH.**

# The INDEX.

## S.

|                                                                          |              |
|--------------------------------------------------------------------------|--------------|
| <b>SABBATH-DAY</b> , what observed on it, in the Exorcising of an House. | 108          |
| Sacrifices to the Sun.                                                   | 129          |
| <i>Salamis</i> , its Inhabitants how buried.                             | 34           |
| Salt, its falling ominous.                                               | 70           |
| Satyrs, how they appeared.                                               | 78           |
| <i>Saturday</i> Afternoon, how observed.                                 | 116          |
| <i>Saturnalia</i> , what it was.                                         | 148          |
| <i>Saxons</i> , why they used the Yule-Clog.                             | 130          |
| <i>Scot</i> , Doctor, his Opinion of Ghosts in Church Yards.             | 63           |
| <i>Seghnirim</i> , how interpreted.                                      | 79           |
| Sepulchre, how visited.                                                  | 190          |
| <i>Shakespeare</i> , his Account of Spirits vanishing at Cock-crow.      | 37           |
| Sheep-sheering, its Feast.                                               | 216          |
| Shepherds, whence they have had Apparitions.                             | 77           |
| <i>Shrove-tide</i> .                                                     | 178          |
| Shrift.                                                                  | <i>ibid.</i> |
| <i>Sitnah</i> , the Name of a Well.                                      | 68           |
| St. <i>Simeon</i> .                                                      | 170          |
| <i>Simon</i> of Sudbury.                                                 | 179          |
| Sneezing when putting on the Shoes.                                      | 167          |
| Song, New-Year's.                                                        | 145          |
| <i>Spanish</i> Church, why it observ'd, not the Rogation Days.           | 205          |
| Spirits, how they converse with Men.                                     | 79           |
| Star which appear to the <i>Magi</i> , what it was an Emblem of.         | 132          |
| <i>Sunday</i> , what observed on it, in exorcising an House.             | 107          |
| Sun-dancing on <i>Easter</i> Day.                                        | 188          |
| <i>Swithin</i> , his Day.                                                | 160          |

## T.

|                                                                          |     |
|--------------------------------------------------------------------------|-----|
| <b>TANZY-CAKE.</b>                                                       | 198 |
| <i>Tuesday</i> , what was observed on it, in the exorcising of an House. | 92  |
| <i>Theophilact</i> , a Mistake of his.                                   | 230 |
| Threshold.                                                               | 167 |
| Thumb.                                                                   | 166 |

*Thursday,*



# The INDEX

|                                             |     |
|---------------------------------------------|-----|
| <i>Thursday</i> , what observed on it.      | 100 |
| <i>Tuari</i> , a Month of the <i>Jews</i> . | 140 |
| Tomb of <i>Christ</i> .                     | 32  |
| Tombs, Apparitions at them.                 | 40  |
| Twelfth-Day.                                | 151 |
| Twenty Days of <i>Christmas</i> ; which.    | 155 |

V.

|                          |     |
|--------------------------|-----|
| <b>V</b> ALENTINE Day.   | 174 |
| <i>Vigilia Luminum</i> . | 135 |
| Vine-dresser.            | 123 |
| Vigil.                   | 117 |



W.

|                                                                                         |     |
|-----------------------------------------------------------------------------------------|-----|
| <b>W</b> ALKING Places of Spirits.                                                      | 84  |
| Watching with the Corps, an ancient Custom of the Church.                               | 15  |
| Watches, four of the Night, how employ'd by the primitive Christians.                   | 45  |
| Wax-Candles.                                                                            | 172 |
| <i>Wednesday</i> , what observ'd on it in exorcising an House.                          | 97  |
| Wells.                                                                                  | 66  |
| <i>Whitby</i> , Doctor, an Opinion of the <i>Jews</i> from him, about Midnight Spirits. | 45  |
| <i>William King of Scots</i> .                                                          | 118 |
| Windows adorn'd with Laurel.                                                            | 136 |
| Winter's Evening, how spent by the Country People.                                      | 76  |
| Wishing a good New-Year.                                                                | 73  |
| Wives-Feast-Day.                                                                        | 170 |

Y.

|                              |       |
|------------------------------|-------|
| <b>Y</b> ULE-CLOG.           | 126   |
| What it may be an Emblem of. | ibid. |
| Yule-Eve.                    | 135   |

**F I N I S.**